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At Sarnath.

The champak blows
And the pale wild-rose
Shelters itself in the ruined walls
Where once His voice
Sounded the Choice
That the Teacher of Men to men recalls.

Gone are the deer
That turned a brown ear
To the melody of His spoken words.
Gone are the songs
Of the heeding throngs
That streamed to Sarnath in giant herds.

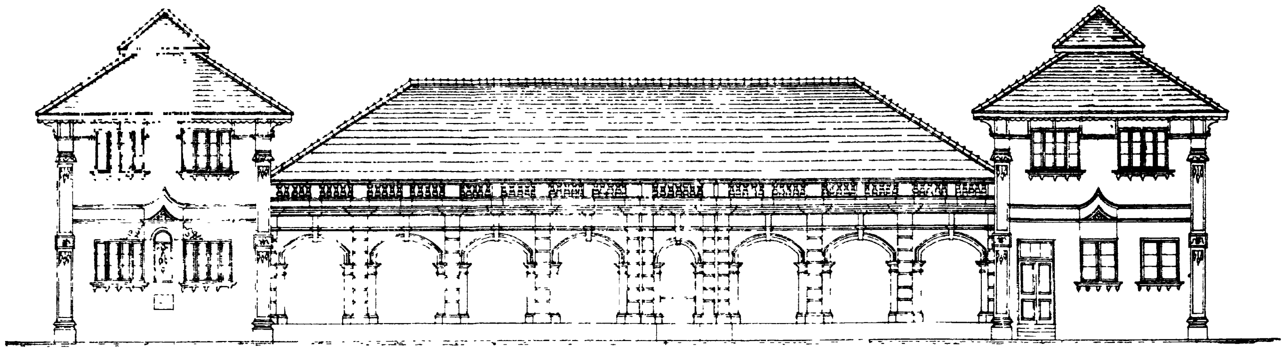
Gone —— and forgotten;
And the earth is rotten
With war and bloodshed He strove to quell.
For inhuman greed
Men make men bleed
Nor heed what from His great soul fell.

But though those forget,
My sons, and whet
The knife and sword, and load the gun,
Shall we make fiction
Of His benediction
Whose Love was steady as the noonday sun?

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Front view of the Wilson Dias Memorial Science Laboratory, Olcott Hall, Commercial Class Rooms and the Harischandra Memorial Reading Room and Library Block as it will be when the new building and alterations are completed.

THE

Ananda College Journal.

Vol. VII. 1920.

Livy.

By Mr. W. A. Samarawickrama, B.A. Hons., Lond.

T. Livius eloquentiae ac fidei praeclarus in primis. Tacitus.

The Augustan era in Roman literature opens with the year 31 B. C. and concludes with the death of Augustus in 14 A. D. Its fame and importance are mainly due to the appearance of a new school of Poets. The spirit of the new poetry was largely the result of the great political and social changes which swept over the whole of Italy at the time. The Republic had passed away; Mark Antony had been defeated at Actium and had died shortly afterwards in Egypt; Augustus, therefore, suddenly found himself the undisputed master of the Roman world. The new régime demanded at least outward sympathy from every writer. Freedom in the choice and handling of themes was thus restricted. The factor of patronage, too, well explains the want of independence and daring in the Augustan writers—a feature common to them all and which differentiates them from the literary men of the Republic. In spite of their seeming weight, these restrictions were not

powerful enough to stifle the creative force of the Latin genius. The Aeneid of Virgil and the Odes of Horace bear ample testimony to the height to which the art of poetry could rise despite the altered conditions. Tibullus, Propertius and Ovid also have left behind them poetical works which show that the mighty changes which came over Rome after the battle of Actium were anything but fatal to the composition of first rate poetry.

Augustan prose, on the other hand, has but one solitary writer that can claim equal rank with these poets as an eminent man of letters. This interesting fact is accounted for by the limitations imposed by the monarchy. The Senate had shrunk to a mere wraith of its former self. It had ceased to exercise both legislative and gubernatorial functions, and was placed under the immediate supervision of the emperor. Complete liberty of speech was not to be expected.. It was dangerous to be outspoken. The passionate and splendid eloquence of Cicero was succeeded by that artificial declamation which, within a decade or two, became typical of the Roman Empire. Rhetoric flourished as oratory began to decline. In history, too, the same disadvantages began to make their presence felt. Writers shunned the risk of incurring the emperor's displeasure by a candid narration of events in which he himself had taken such a prominent, though not always a praiseworthy, part. They, therefore, selected subjects more remote in time or locality which they could treat more freely and with less diffidence. The work of the historians was of varying degrees of merit; in the range and grandeur of his achievement there is none to equal or surpass Livy.

Titus Livius (59 B. C.-17 A. D.) was born at Patavium, in Gallia Transpadana, near the birth-place of his distinguished contemporary, Virgil. Romantic associations

clustered thickly round this ancient city which claimed a legendary connexion with Troy. In the distant past, Etruscan and Gallic hordes had attempted to storm the town but had been repeatedly beaten back; Greek pirates, too, greedy for plunder, had met with a similar fate. The memory of such deeds of valour had made the Patavini intensely proud of their gallant sires and their historic city. Something of this worthy pride we can detect perhaps in Livy himself, when in Bk X of his History he recounts the almost total destruction of the Greek fleet under Cleonymus, and alludes to the yearly celebration of this exploit of his ancestors by a spectacular naval fight on the broad reaches of the Meduacus. In the civil wars the sympathies of the conservative town were entirely on the side of the Senate. These traditions, it is safe to assume, left a very deep impression on Livy's mind and combined to give it its particular bent and direction. The beautiful scenery round Patavium and the primitive simplicity of its people also must have had their due share in determining his outlook upon men and things. It is more than likely then, that Livy's reverence for the past and his open contempt for the luxury of his own times had their origin in these and similar influences of his early environment. The charge of "Patavinitas" brought against him by Asinius Pollio has been variously interpreted by modern critics. According to some the accusation merely reflected Pollio's aversion to the "poeticus color'-that fine colouring of poetry—which decorates every page of the History and amounted to a bold departure from the traditional austerity of Latin prose. Pollio, we are reminded, was a purist and, like men of his class, inflexible in his loyalty to the literary tradition at Rome. Another and a more reasonable view is that Pollio's criticism was suggested by the discovery in Livy's style of a large admixture of provincial elements unauthorised

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the best usage of the capital. In his defence of Livy Quintilian unconsciously lends support to Pollio's charge by his naïve confession that he looks upon everything Italian as Roman. Soon after attaining his thirtieth year Livy moved to Rome where he passed the greater part of his life. Philosophy and rhetoric engrossed his attention. There is some ground for thinking that after finishing his studies he established himself in practice as a teacher of rhetoric. To his interest in the latter art may be traced the highly rhetorical tone which pervades his History and is a plain anticipation of the literary style of the "Silver" age.

About 27 B. C. Livy undertook the immense work which was to occupy more than forty years of his long life. The colossal nature of the task may be judged from the fact of its having been nothing less than an attempt to narrate on a grand scale the history of Rome from her very foundation down to the time of Augustus, the history roughly of 700 years. The work was published in instalments and received with warm acclamation from every quarter. Even the author's pro-senatorial prejudices and his favourable attitude to Caesar's opponents, manifested in his treatment of the civil wars, could not alienate Augustus' sympathy with the work or its author. The veneration of the past, enshrined in and lighting up its pages, served as a powerful antidote to the social vices of the Augustan age. Livy perhaps unwittingly helped forward the emperor's efforts to reform Roman Society to the same extent as Virgil and Horace did so deliberately. Augustus was shrewd enough to understand the value of such services. Livy, therefore, never lost favour at court and almost down to his death retained the emperor's warm friendship.

Of the enormous number of 142 books of which the History orginally consisted only thirty-five have escaped the ravages of time. The loss, serious as it is, was facilitated by an early division into groups of ten and the gigantic size of the whole work. The extant books are 1-10 and 21-45 of which 41 and 43 are incomplete.

In the handling of his subject-matter Livy has failed to observe a due sense of historic proportion. Thus, the first book which treats of the regal period embodies the events of nearly one-third of the whole time traversed in the History, while the last twenty-two books together cover the astonishingly short space of thirty-four years. In general terms it may be said that the narrative grows in accuracy and fulness of detail in proportion as it approaches the historian's own times.

The authorities who supplied Livy with materials for his work make a lengthy list. For the history of the kings he probably drew from the writings of Cato the Censor, but there is no means of estimating the amount of his debt to this writer, for want of satisfactory evidence. His obligations to Fabius Pictor whom he mentions with great respect, to Coelius Antipater, and his Greek source, Silenus, to Lucius Cincius Alimentus and Acilius Glabrio both of whom, like Fabius, wrote in Greek, and to Valerius Antias were certainly greater and are traceable in his presentation of the Second Punic War. He was less indebted to annalists of the second century like Hemina, Calpurnius Piso and Sempronius Tuditanus than to writers of the age of Sulla, like Macer, Tubero, and Claudius Quadrigarius the last of whom had brought out a Latin translation of Glabrio's History. Here, too, the task of measuring the exact bulk of his debt is rendered difficult by Livy's careless habit of using the information of his predecessors

without due acknowledgment, or of obscuring his obligations by the use of indefinite expressions like "I find in certain authors," "there is general agreement," "the authorities for this battle assert," followed by "other writers state."

To Polybius, the Greek historian, Livy's debt is very considerable, as may be seen by comparing the still existing original with Livy himself in his account mainly of the Hannibalic campaigns and the eastward march of Rome. The manner in which he speaks of Polybius leaves us wondering whether Livy quite appreciated his historical genius. "An authority by no means to be despised," is his comment in one place; in another, with clearer insight he writes" I have followed Polybius who is unquestionably a reliable authority both for the course of events in Italy, and particularly for those that happened in Greece." It is true none the less that Livy was incapable of grasping thoroughly the importance of his leading authority. Saturated to the last with the spirit of the artist, with the instinctive passion rather for the impressive and the beautiful than the cold productions of reason, the Roman historian was all but insensible of the critical acumen, profound research, and exemplary fairness which distinguish Polybius' presentment of his subject. Livy's inability to weigh or appreciate his authorities provokes consideration of his qualities as historian. "History," says Macaulay, "at least in its state of ideal perfection is a compound of poetry and philosophy." Viewed in the light of this definition, Livy's History is pure poesy with but little infusion of the graver element of philosophy. His confusions and anachronisms, his incapacity to weigh evidence, and his failure to make use of public documents within his reach—these are the peculiar faults of his highly poetic temper,

An imperfect patriotism which shuts its eyes to the virtues of the enemies of Rome and a partisan bias which favours the senate, while it persistently condemns the plebeians, are additional blemishes which impair the value of his work as a pure historical record. But the crowning defect consists undoubtedly in his neglect to lay bare the vital movements underlying the long and confused procession of the visible facts of history.

In this connexion the question arises, "Is it permissible to apply to Livy standards of modern investigation?" Clearly not; in fairness, due allowance should be made for the times in which, and the conditions under which he lived and wrote. A more pertinent question is the following: Did Livy have before him the example of any of his predecessors to save him from the serious errors into which he has fallen? Yes, the scientific line of historical treatment had been comprehended and pursued by Sallust. Dissatisfied with the dull, annalistic method which had held the field up to his time, Sallust was the first Roman historian to point out that the careful observation and scientific explanation of processes and tendencies is a far higher function of history than a dry recital of facts in strict chronological order. No doubt, Sallust himself was indebted to Thucydides for the adoption of this superior method of treating history. Even so, his imitation of his great Greek master by no means weakens Sallust's right to the title of pioneer in the province of historical composition at Rome. Livy then might have derived guidance from his own countryman and his great Greek model, but the fact remains that he failed to do so. It would be difficult to clear him of the reproach of carelessness, unless we bear in mind the conscious aim with which he set about his work. What, then, was Livy principal object in composing his prose-epic? "The delineation," says he in his preface, "of the life, manners

men, and discipline in peace and war that contributed towards the acquisition and enlargement of Roman empire." Evidently such a task was complex and momentous enough to have called forth a display of the highest critical and reasoning powers of a modern historian like Grote or Mommsen. In his management of it Livy conveys the impression rather of an eager spectator who unites to his gift of vision the faculty of describing what he sees, in melodious sentences aglow with the sunshine and colour of life. His tone of remark constantly reminds us that he sees chiefly the surface of events, that the deeper-lying causes which produce them have been only vaguely felt, if not totally unperceived. "The study of history," he also remarks in his Preface, "is a salutary and fruitful occupation, particularly for the reason that it affords lessons for the benefit and inspiration alike of private citizens and governing authorities." He suggests that in his own case he looks to the study of history as a fortunate means of diverting his mind from brooding over the long-standing depravity of his own generation. Strangely enough, this announcement does not deter him from drawing comparisons between Augustan morality and the austerer morals of earlier times. The strictures which he passes on the morality of his own day, though not without justice, probably err on the side of over-statement. They must have served the very useful purpose, however, of bringing home to thoughtful Romans how speedy and how disastrous in certain respects was the prevalent declension from the earlier ideals of purity and simplicity of life. While on the subject of Augustan morals, Livy writes with all the earnestness of utter conviction, but not the burning indignation of satirists like Lucilius or Juvenal.

His power of visualising the past is illustrated by his representation of the regal period. It is a feat of the constructive imagination assisted by the most meagre information, and that of the least trustworthy quality. Livy himself knew that the destruction of records by the Gauls in 390 B. C. deprived him of the only reliable sources for a true history of the period under consideration. Nothing daunted by this vast difficulty he has dared to present to his readers a picture equally realistic and luminous. As we scan it in its minutest detail, we are apt to forget that it is nothing more than a superstructure of the creative fancy, supported only by the weakest foundations of fact. Here with its strong artistic fidelity to truth the narrative reads like a charming historical romance. The writer's intense enthusiasm for his subject lends such animation and strength to his style that readers find themselves in the happy position of being able to extract equal pleasure and benefit from its perusal.

Livy's attitude towards religion may be partly inferred from his unshaken belief in the providential care of the growth of Rome. Illustrations of it are supplied by constant reference to divination and the Sibylline books. In Bk V. he puts into the mouth of Camillus the statement that prosperity attended all the undertakings of the Romans while they paid due homage to the Gods, and adversity when they neglected them. A little further up Camillus boldly affirms that the divine assistance bestowed on the Romans at the time of the Gallic invasions was as plain as anything could be. Human action, too, plays its part in moulding the future greatness of Rome; the success of such action varies with the degree of wisdom and deliberation directing it. Livy's faith in providence and the potency of human effort under certain conditions does not debar him from accepting fate, too. He also believes in the

interference of the Goddess Fortune with human affairs. He sometimes attributes to her the power of blinding men in order to prosecute her own designs more effectually.

Indeed, no better conception of the deeply religious basis of the national life at Rome is obtainable than by studying the pages of Livy's History. Prodigies declare the anger of heaven which may be averted by appropriate expiation, public services of prayer, and suitable offerings to the gods and goddesses. The emphasis laid by the Romans on the due observance of ritual may be understood from Fabius' explanation that the disaster at Lake Trasymene "had lain more in the consul's neglect of religious rites and auspices than in his recklessness and inexperience." Sometimes a national calamity may be elucidated by consulting the Books of Fate—a measure which is hardly ever decreed except when terrible portents have been reported. Thus the defeat of the Romans at Trasymene was also partly attributable to the non-performance of a vow made to Mars on account of the war. The proclamation of a "ver sacrum" is backed by the moral authority of the whole people. The most minute instructions are issued to ensure the validity of the sacrifices and to settle the doubts and difficulties of celebrants of all sorts and conditions. At other times it may be necessary to despatch an embassy to the Delphic oracle to enquire by what prayers and supplications they might propitiate the gods, and what was to be the end of their grievous misfortunes in war. Not in time of war alone but in the easy times of peace, religion wields its transcendent sway over, and penetrates the whole current of the national life. Literature is steeped in its spirit. Social virtue, and national strength and unity find in it their mainspring and perennial sustenance. Religion was the greatest living force in the manifold life of the Roman people.

The dramatic and pictorial genius of Livy has found complete expression in the fine series of speeches, character-sketches, and battle-pieces which are scattered about his pages, investing them with a special charm and beauty.

The speeches, though they are mostly like those of Thucydides the historian's own compositions with more or less approximation to truth, still belong to the highest rank in the literature of unspoken oratory. In general, they possess all the energy and the persuasive eloquence, but not the directness and simplicity of actual speeches. They are excellent specimens of Livy's rhetorical power. No one will dispute the soundness of Quintilian's criticism when he praises Livy for being "indescribably eloquent" in his speeches. They have the further merit of throwing light on the character of some of the principal actors in the long and exciting drama of Rome's expansion. Where can we find a more brilliant illustration of Camillus' high sense of honour than in the masterly little speech he made in answer to the "villainous remark" of the school-master of Falerii? Having conducted the children of the Falisci to the Roman General's head-quarters, the traitor shamelessly boasted that he had given Falerii into the hands of the Romans, by yielding into their power the sons of the principal magistrates of the city. With withering scorn Camillus retorted: "You have come neither unto a nation nor unto a general like unto yourself, arrant villain, with your rascally gift. With the Falisci we have no fellowship of human compact; but that which Nature has implanted in both alike, exists and shall endure. War has its rights no less than peace: we have learnt to conduct it with not less justice than bravery. We carry not arms against children to whom indulgence is extended even when cities are stormed and sacked, but against those armed hosts who without injury or provocation from us attacked the Roman

camp before Veii. Your countrymen you have conquered, as far as lay in your power, by a crime unheard-of; I will conquer them by Roman arts. by valour, by siege-works, and by arms as I did Veii." Or take again the consul Flaminius' ironical rebuke to the members of his council who urged that he ought to wait for his colleague before giving battle to the wily Carthaginian. "Yes, by all means, let us sit with folded arms before the walls of Arretium, for here are our father-land and our fathers' gods. Let Hannibal slip from our hands and ravage all Italy, and march to the walls of Rome wasting the whole countryside with fire and sword. Let us not stir one inch from here, until the Fathers have summoned G. Flaminius from Arretium, as they sent of old for Camillus from Veii." No revelation of the consul's headstrong, impetuous temper could be more explicit than this unconscious one from his own lips. The reader almost divines the impending catastrophe at Trasymene.

In his character-sketches Livy yields the freest play to his descriptive talent which is perhaps the highest gift appertaining to his many-sided genius. The result is a collection of careful and elaborate portraits most of which carry the halt-mark of permanence. They show that Livy had a quick eye for character and much of that skill which in a few strokes can depict the lineaments of a mind or soul. But here again he betrays his bias in his sketches of some of the distinguished enemies of Rome and of his own countrymen with whose political aspirations he could not sympathise. Thus the sketch of Hannibal which is one of the best of its kind is spoilt by groundless charges of inhuman cruelty, treachery and the like. Yet it must be allowed that Livy is honest enough to appreciate at their true value the great Carthaginian's singular powers of mind and body. Livy gives him full credit for his unrivalled

military genius. A great man scarcely ever fails to kindle Livy's admiration and even sympathy, partial though the latter may be in the case of national enemies. There is then something more than a grain of truth in the elder Seneca's complimentary designation of Livy as "the fairest appraiser of all great talents."

His battle-pieces are those of a word-painter, not of a soldier. What they gain in literary and dramatic force is counterbalanced by the carelessness of detail which mars their veracity. His account of the battle of Cannae is a typical instance of his weakness and strength in this direction. The surprising want of clearness and of a correct understanding of the difficulties peculiar to warlike operations may perhaps be ascribed to his not having had the inestimable advantage of a military training. In this respect Livy's battle-pieces are in direct opposition to those of Cæsar with their simple, dignified, but not artistic narrative, and their unvarying accuracy of detail. Caesar instructs the reader's mind, while Livy delights his imagination.

Pollio's dislike notwithstanding Livy's style, has won the unstinted praise of every generation of readers since his own day. In a burst of generous but not unmerited admiration, Quintilian extols his eloquence as marvellous and indescribable. At another time impressed by its richness he immortalizes it with the exquisite phrase "lactea ubertas." He makes the further attribution to the narrative of the qualities of wonderful charm and rare transparency. Altogether the tribute is a very high one, but completely vindicated even by the most searching examination of Livy's style. Tacitus and the younger Seneca are at one with Quintilian in crediting Livy with an uncommon genius for eloquence. Tacitus also discovers signal honesty which in

view of Livy's antipathies already adverted to, should be taken to imply that the historian was never guilty of intentional unfairness or untruth.

The predominant element in Livy's rich and flexible style is its genuinely poetic flavour. The metrical movement of the opening line is a fitting prelude to the noble music of words which chimes almost without intermission down to the close of the great prose-epic. An epic-poem rather, we should judge it to be, if we apply to it Coleridge's not too logical definition of poetry as "the best words in the best order." Essentially poetic elements, however, are evident in the use of alliteration, of word and phrases copied from the Aeneid, and in bits of hexameter verse; fondness for archaisms also indicates the poetic genius of his mind. A highly developed sense of artistic unity and proportion is shown by the structure of the sentences in which the various elements are skilfully and harmoniously blended into a perfect whole so as to show the intimate connexion of ideas with one another. Exceptions occur in long, involved periods where from a curious confusion of thought the central idea is loosely made to hang on to the sentence as a qualifying or modifying adjunct. Livy's taste is decidedly for the periodic style. It was Cicero that he chose for his model. The scope for melody provided in this way is turned to full advantage. A page or two of him should be read aloud in order to feel the nervous rhythmic quality of his writing, to know what a plastic and musical instrument Latin prose became in his hands. The monotony threatened by the accumulation of lengthy periods is relieved with short, energetic sentences, especially in the portrayal of character. The result is a positive gain all round in freshness and variety. Livy's style, Janus-like, looks back to Cicero for the elaboration of its broad outlines and forward in anticipation of "Silver" Latinity by the changes coming

over syntax, idioms, and the meanings attached to familiar words, reflected therein. It represents the transition-stage from "gold" to "silver" Latin.

By such means and qualities did Livy raise historical prose to the highest level of artistic refinement. Above all, his was the gift of the seer and the painter. When he turned his eyes to the past, he viewed it with intense gaze. His whole spirit was wrapped up in the many-coloured spectacle. The impressions sank deep within, and then with infinite skill he wove them into a series of fascinating pictures unsurpassed in Roman literature. As a work of art, Livy's History is so bright and attractive, it appeals so strongly to the imagination that we run the risk of overlooking its faults as a transcript of the past, especially in reference to the earliest time. But it is to these very faults that Livy owes the permanence of his fame. The assumption of the scientific spirit of enquiry might have at least in his case checked the free movement of a warm and fertile fancy. It is matter of extreme doubt whether such a limitation would have allowed him to achieve anything of permanent value and attraction. Complete bondage of the imagination to actual fact is the surest way of killing the born artist. And Livy was nothing if he was not an artist.

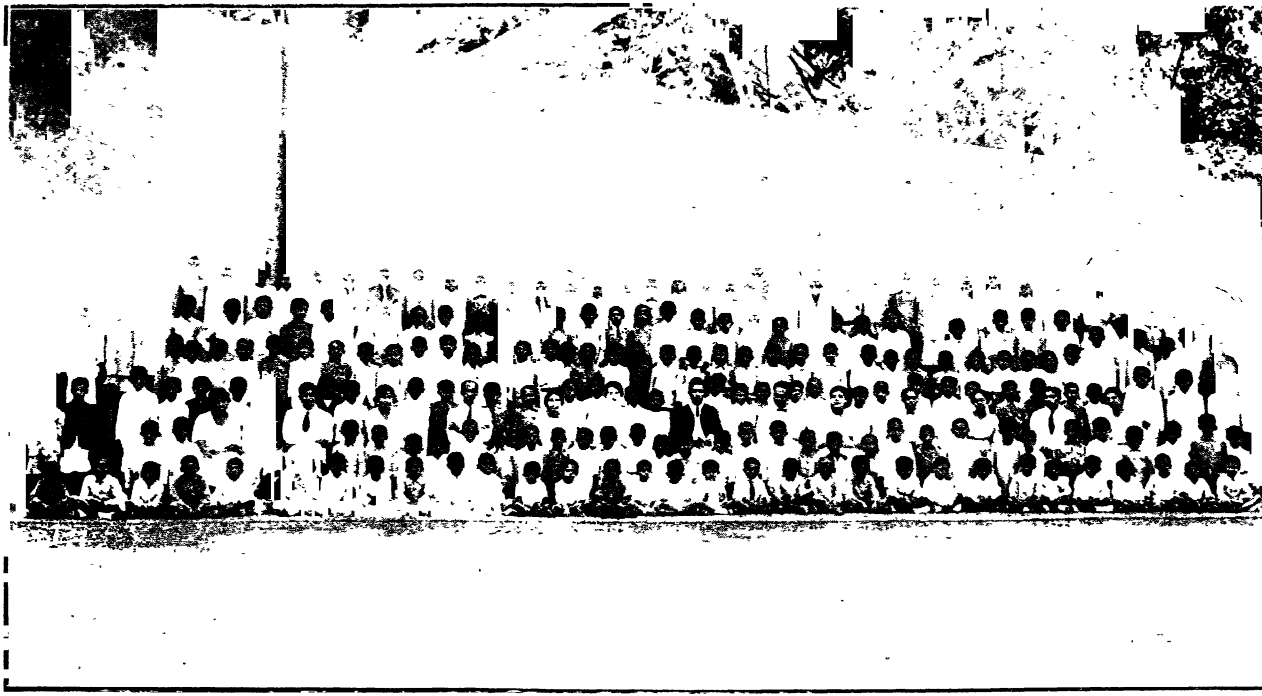
His history is a supreme labour of love, a monument of his vast diligence and ardent patriotism, a literary masterpiece which even in his own life-time he strongly felt was destined to crown his name with immortality. The presentiment had something in it of the confidence of certain prophecy. His fame has spread in ever-widening circles, and multitudes of readers will yet do him honour as the great interpreter of the Roman past speaking eloquently not to his own generation only but to universal humanity.

The Greatest Discovery of Modern Times.

(*Reprinted from the "Ananias" Review*).

THE thinking public has recently been roused for once to unanimous enthusiasm by the notable discovery made by Professor Furiosus Bibliophile. He tells us in his introduction to "Pulcherri Malanka" that once, while searching casually in a friend's library for a book on etiquette in order to solve the vexed question of suitable evening neckwear for distinguished professors, he came unexpectedly upon an ancient manuscript account of a strange island bearing the curious name which forms the title of his book.

He adds in that deeply philosophical vein which is his chief characteristic: "Many a man in search of worldly information has lost the higher things, but few have come to wisdom by way of a necktie." And indeed the literary world——nay, the whole globe itself——has reason to be grateful to the learned Professor's desire to dress as he should. Be that as it may, the fact remains that, abandoning all thought of dinner parties, luncheon parties, tea parties, and eke parties of all descriptions, the Professor then and there sat down tieless upon the floor and devoured instead of caoviare this more than precious manuscript. For three days nothing sustained him but this literary food, which, having digested, he now reveals to the world (with the aid of the publisher) in seventy three volumes at the very reasonable price of Rs. 2000 per volume. The book itself is a description of an island——



LOWER SCHOOL AND THE KINDERGARTEN

tropical, we assume, by the account given of the vegetation and by casual remarks about the perpetually streaming faces of the inhabitants——and in particular, of the capital of that island. The author was shipwrecked, it would seem, and cast ashore at this spot, but he nobly refrained from rushing to pen and paper straightaway for fear that his first impressions might be biassed, for salt water especially when permeating one's clothes has a way of clouding one's outlook. Moreover his manuscript is in places viciously torn——an indication, perhaps, of the wrath of the inhabitants when they discovered his views.

We have, however, a very complete account of a curious institution called Skoland . . . . The name has been partly obliterated and as it occurs only once in the narrative, its complete form must be left to conjecture. Professor Bibliophile has of course suggested versions, for no really professonial professor is ever content to leave well alone. One might almost say that no one is worthy of the name of professor unless he does refrain from leaving well alone. But this is a digression. The names suggested are as fantastic as such suggestions usually are. The most reasonable hypothesis based on observations made on the general character of the language, seems to point to an elision and an omitted repetition. The result is Skola Andand and seeing that the feminine "a" ending might reasonably be expected to occur. the name appears finally as Skola Andanda.

In any case, though the name may be obscure, the character of the institution certainly is not. We gather that it consists outwardly of a collection of rectangular apartments with (generally) four walls of varying heights surmounted (again generally) by a curious covering structure called a "ruf". In each of these box-like structures lives a collection of creatures who differ greatly from human beings

as we know them. The writer calls them " small men and yet of a different clay, for whereas men as we are with them acquaint do sit all day and read theyre books with troubled glance, these do laugh the while, poke each other and play tricks what time theyre gouvernour, whose name is "Sirre" would speak to them wordes of wisedom." He goes on to say how furthermore when the "Sirre" addresses an individual, that individual, instead of placing himself on his hands and knees as is the usual custom with civilized folk, stands up with straight back and murmurs gently forth some wrong reply, after which he returns to his plaguing of his neighbours. About these "Sirres," the author gives some interesting information. They appear to be grown up folk but they too do not walk on all fours as we are accustomed to expect. Generally, it appears, they sit on a table provided for the purpose at one end of the room and swing their legs. Professor Bibliophile appends a note at this point to the effect that educationalists would do well to go back to ancient customs such as this seeing what good effect resulted. For it would seem that periodically boys of this and all similar places were herded together in one big apartment and made to compete with each other in displaying their learning. And it would seem that always the Skola Andanda gained most praise and distinction of any.

One part of the erection was reached up many stairs and consisted of a place, filled with benches supplied with taps and sinks and young furnaces. There, the writer concludes, the members of the institution used to cook their food, for "otherwise meseemeth no reason for fires——even though they be gas and extinguishable—in such a tropic land." But Professor Bibliophile suggests with infinite resource and sagacity that as at the date when this manuscript was written the whole world was in a revolutionary

ferment, this "Lab" as it is called in the original was perhaps a factory for the making of bombs for the slaying of reactionaries.

As centralisation was the aim of civilization at that time, as was to be expected, an institution of this magnitude had a presiding deity. This awe-inspiring being dwelt in a room apart and was continually surrounded by trembling worshippers some of whom were beaten by him and ignominiously dismissed. Upon others, however, he sometimes graciously smiled and then the whole ot Skola Ananda would be spurred to joyful activity. But some there were who approached with wonderful temerity—— such as wore skiits and curious broad-brimmed head-coverings and sat casually in the sacred chair or on the edge of the sacred altar, called in the original a "desk." One of these ruled over the smallest of the "lamias" as they were called and appeared to rule right fearsomely.

But for stories of all these folk we refer the reader to the original. There he may find many a leisure hour's amusements and perchance instruction——who knows? And with the extremely low price of the present edition we see no reason why it should not enter even the humblest home.

A. N. BLAGNEUR.

Recollections of a Visit to Benares.

BY DR. W. A. DE SILVA, J. P.

THE city of Benares is sacred in many respects. It is the sacred city of the Indian Religions. It is sacred as the one ancient city that survives in its old state to the present times. It is sacred as a city of learning, of knowledge and charity. The ancient and the modern social life hardly mixes here. The ancient city and its institutions remain intact. Modern social economic conditions are provided for in the new city known as the Cantonment, where the West stands revealed in its isolation. Baranasi is familiar to all Buddhists; it is the capital of Kasi where King Brahmadatta reigned of old. The *Jataka* stories have brought its life activities and its picture before us over and over again. The Baranasi of today can easily be recognized by those who have read the old stories. It is the same today as it was several thousand years ago. It is at a park in the vicinity of this city, that the Enlightened One, the Great Lord, the Buddha preached to the five ascetics his first sermon, the Law of Righteousness—the one law of being; and it is the centre from which the great truths spread radiating throughout the world for the glory and well-being of all beings. The Deer Park at Isipathana still preserves its holy calm. The busy turmoil of the city and the restless activities of the world have not yet touched the spot. The sacred atmosphere of knowledge and insight has not departed from Isipathana. The human devices for the glorification and the commemo-

ration of the Buddha, and the bustle and activity that must have invaded the calmness of the place, have shown their impermanency; they are in ruins and the heap of ruins show the love and devotion humanity has bestowed on the spot. Man had brought all he loved on Earth as an offering in the name of the Blessed One. Mighty edifices, with beautiful carvings and ornaments, pillars and columns, paintings executed by the greatest of artists have crumbled down and are living witnesses of the glorious truth given to the world by the Blessed One. All things are changing, disturbed and corelated. Nirvana, transcendent knowledge, prevails for ever.

It was a fine morning, the sun shone in all its glory, the air was cool and all nature appeared to have remembered the ancient sages who brought calm and peace to the world. The river Ganges, mother Ganga, with all the religious edifices on her banks, and the hundreds of thousands of men, women and children bent on devotion, was ever the source of comfort to all who beheld it. Mother Ganga in its course gives life and sustenance to millions and comfort and hope to many more millions. One need not wonder that the greatest desire of the sons and daughters of India is to embrace this loving mother, to bathe in her and kneel beside her, to purify their minds in its sight, to be born there, and to die there, and, if possible, to merge their physical body after death in the sacred arms of Ganga.

We unfortunate ones clad in the meshes of Tanha, had no opportunity of joining the thousands of others who were honouring Ganga by bathing in her and turning their minds and their attention to things that matter; we did the next best thing we could do under the circumstances. We got into a boat and were content to glide by a few

miles up and down the river, viewing the glorious sight, and perhaps being pleased with others who were pleased, we too derived strength from Mother Ganga. We were a small party of five, but two guides attached themselves to us; we were not in need of guides but these men volunteered to accompany us; they had very little work to do as they said, but if we did not mind they would accompany us. They had nothing in them of the repulsiveness of men who thrust their services and offer to act as the interpreters of things not generally known to visitors. They were gentle and refinad in speech and manners. We really did enjoy their company. They asked us stories about the far-famed Lanka, they gave us stories of their own, and they sang and talked with the boatmen and others in mild loving words. One of them addressed the other as Jagganath and the other addressed his friend as Bhagavat. Every sentence and every word they spoke to each other were prefaced with the name intoned, loving, and gently. Ah Jagganath, do you want the shady corner? Oh, Bhagawat, I am very comfortable, will you take this rug and sit on? Jagganath, have some more fruit. No Bhagavat, you take them yourself, I have more with me. Bhagavat hold the boat gently, the water will splash on you. Nay Jagganath, raise your shawl; its end will get wet etc, etc. They spoke in their own language and when speaking to us in English, they tried to make that harsh and matter-of-fact practical language conform with their sentiments and their gentleness. They used indirect words, intoned them so as to make them take up the gentility of the land and they succeeded very well. We all enjoyed ourselves thoroughly. We did miss one heavy mid-day meal, but we wore not in a hurry and preferred to miss it, we shared a few fruits and sweets, all alike, the

boatmen, guides and we were on that day a very happy lot; the gentleness of speech and manner brought us all together as nothing else can ever do. Jagganath means master of the world, and Bhagavat the worshipful one. I found afterwards these were not the real names of the two, but were names of endearment used by them in their endeavour to show their kind feelings to each other. May there be more Jagganaths, and Bhagavats in this world!

Love can hope where reason would despair.

LORD LYTTLETON.

* * *

Let every man be *occupied*, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

SYDNEY SMITH.

* * *

The worst solitude is to want friendship.

BACON.

* * *

Crime may almost be said to be concentrated alcohol.

LUBBOCK.

The Present State of Society in Ceylon.

BY MR. G. WEERAMANTRY. B.SC HONS., LOND

THE development of society in any country is dependent largely on two factors. The first is the influence exerted by the traditions and customs of the country itself and the second that due to contact with the outside world. The development proceeding from the former may be considered as development from within and is conditioned by the peculiar genius and instincts of the people themselves. Like any other organism. the social organism is influenced by external circumstances and, no matter how conservative a people may be, they imbibe to a certain extent the civilization of their neighbours.

All the students of history are acquainted with instances of one civilization destroying and superseding another. The phenomenon is generally observed in a country under foreign conquest; the conquerors usually attempt even with the aid of force to implant their own civilization on the conquered country. Where the social organization of the native people is feeble and decadent the process of substitution goes on without much difficulty. We need not go far back into history to find examples of such substitution. Witness the transformation that has been effected in the condition of the African Negro. He possessed no traditions, no national consciousness that he could confront as an obstacle to the gradual penetrations of Western civilization, with the result that the civilized

African rejoices in such names as Johnson, Jeffries, Clark etc., and struts about in borrowed plumes which have not even the saving grace of adaptation to local conditions. In our own land we notice a rush after "civilized" names especially among our brethren of the North. If one depended on names only for the identification of the nationality of a people, one would believe that the Northern districts of our fair island were inhabited by a colony of English and Scotch settlers.

There are not lacking instances where the energy and virility of a conquered people have withstood the influence of sometimes the superior civilization of their conquerors and gradually forced the foreign element to adapt itself to native conditions. Thus the Norman Conquest of England never succeeded in making a firm imprint on the manners and customs of the native English nor did the Teutons and Saxons of Germany absorb much of the plainly higher civilization of the Romans. The contempt with which the Teutons looked upon Roman manners and customs is illustrated by the fact that anything mean and cowardly was designated by them as being "Roman."

We, in Ceylon, however much we may protest against the idea that we are a conquered nation, have, unfortunately, slided into that position, and, however unpleasant it may be, we have to face that fact. Our civilization was conceived and had progressed upon lines totally different from, if not antagonistic to, those of our masters. In our efforts to adapt ourselves to our new conditions, we must not lose sight of our own traditions and genius and sink into the mire of servile imitation. The danger is great, for the new civilization reached us at a time when our own was in a fairly decadent condition.

Our social system was based upon the family as the unit. Politically, we were living under a sort of feudal system. We find relics of it even now in the up-country districts. The villagers hold land belonging to a great landowner in return for which they have to perform certain feudal services. We are told that representative government existed in Ceylon even in the most reactionary times. Even if manhood suffrage did exist, its exercise by the people must have been circumscribed to a large extent by the constitution of society on a feudal basis. I am inclined to think that real political power resided in the hands of the great landowners. Even to-day we find the great influence exercised by wealth in the attainment of political power. A long purse goes a long way towards securing by election a place either in our Municipal Councils or in the Legislative Council.

I remarked that the family was the unit in the structure of our social system. The head of the family was the axis about which all the other members revolved. This arrangement had its own advantages. Of course, it paid little heed to the individuality and independence of the members. Their interests were governed by the interests of the family. But the members had a right to expect the support of the family to which they belonged in case of adversity.

The characteristic note of modern European civilization is individualism—the doctrine that the interests of the individual outweigh all other interests. The tie that binds a person to his family is very loose indeed; each one has to shift for himself as best he can. Under such circumstances, individuality and self-reliance are developed to a high degree. It is under the impetus of this force that Europeans range the world over carving out their own

fortunes. We are too much spoon-fed ; we depend on an elder brother or a rich relative for the building-up of our own fortunes ; while a pernicious dowry-system is sapping the energy of many of our promising youths. I know many a young man of great promise collapsing into a state of perfect lethargy as the result of a handsome dowry.

More baneful in its effects than the dowry system is the caste institution. It may have performed useful services in the past in the way of stabilizing society, but I am apt to think that it has outlived its usefulness. Sometimes, I imagine that the originator of the idea of caste must have been a first-class economist. I would put him on a higher level than either Adam Smith or Ricardo. He seems to have foreseen the ills of modern European society and to have perfected a system in which different groups of people perform different services to society as a whole. For instance, the *goiyas* attend to the agricultural interests of the country, the fisher-folk supply the country with their own special commodity, the silver-smiths cater to its artistic requirements etc.

Such a division of labour eliminates the servant problem and the danger of the neglect of the essential industries of the nation. But this arrangement takes no account of the individuality and the spirit of independence of the various members of the country. For this precise reason, the economic basis of the caste system has been rudely shattered. We no longer find people restricting themselves to the pursuits that legitimately belong to the particular caste of which they are members. The caste system now prevails as an established social order. Its *raison d'être* has disappeared and in place of its economic advantages we are left with a collection of harassing social disabilities.

There are very few people to-day who would uphold the caste system as it now exists. All are agreed that it is a pernicious system—a system that retards the welfare and progress of society. The idea is entertained by many people that education would gradually bring about the amalgamation of castes. But I am sorry to say that far from achieving this desirable end, education has in some respects tended to confirm our caste prejudices. Nowhere do you see consideration of caste holding such sway as among the learned professions. In the legal profession for instance, briefs have a peculiar tendency to travel along lines marked out by caste. Mudliyarships and higher appointments in the public service are the monopoly of the local Brahmins.

Our political leaders in their enthusiasm for reform attempt to gloss over the differences that exist amongst us. Camouflaging our authorities and our masters of Downing Street may be a useful thing in some respects, but do not let ourselves be camouflaged by the smooth words of our politicians; but, let us rather recognize the evils that exist among us and attempt to eradicate them from our midst. The remedy does not lie in any form of social service but in example and self-sacrifice. Looked at from a certain point of view, social service adds to our feelings of self-importance. There is a certain pleasure derived from the consideration that other people are dependent on us; there is a pleasure in giving especially if that happens to be chronicled in the daily papers. The quality of mercy in this case pleaseth him that gives and him that takes. But real moral courage such as would face and solve our social evils is indeed a negligible quantity.

Our society is in a state of transition. Individualism is fast gaining ground, and with it may be associated a certain decline in our manners. We no longer treat our elders

with the same veneration that our forefathers used to do. It seems to be the fashion among the young men of England to refer to their parents in terms, to say the least, not very respectful. For example a young man speaking of his father would re'er to him as "the old man" or "the guv'nor". Our young fools have not been slow to adopt this fresh indication of being up-to-date. Our old and beautiful custom of greeting each other by joining our hands seems to have altogether given way to the ruder hand shake. There is no rhyme nor reason in the English greeting "Good Morning" "Good Night:" but that has to a large extent supplanted our Sinhalese salutation.

"Imitation is the sincerest form of flattery." It is a confession of inferiority. We may imagine that we are gaining the respect of our rulers by blindly imitating them; but we may be sure that it is only self-respect that will utlimately win respect.

In the matter of names of persons and houses, one would believe that the Sinhalese of old never called each other by name or dwelt in large houses. "John Henry Silva" and "Christopher Edward Perera" are hardly names suitable for us Sinhalese. We forget that names are an index to nationality and there is nothing for us to be ashamed of in our own civilization. In this connection I cannot help referring to the remark of a learned Lord Justice of His Majesty's Privy Council when a land case from the district of Chilaw came up in appeal. Addressing Counsel, his Lordship remarked "I am sure I cannot understand these people; they call themselves Sinhalese, they speak Tamil, they carry Portuguese names and are Christians by religion." That is how educated gentlemen of foreign countries really look at us.

In the matter of language, our position is still more deplorable. We have so forsaken our national tongue that not one among ten of us can express himself intelligently and coherently in his native language. This result has been brought about largely by the stress of commercialism: we find no economic value in a study of our own language The business of the colony both official and commercial is carried on in English and we feel we cannot afford to ignore our material interests in life. However, that does not prevent us from using our own language in social intercourse. Some people seem to imagine that English is the only civilized medium of conversation in society. It occupies the same position to-day with respect to social intercourse that French occupied in England in the Victorian age. It was the language of the court and of refined society.

One of the greatest services of modern European civilization has been the adjustment of our perspective with respect to the position of women in society. We had looked upon them as mere chattles rather than as human beings endowed with a soul and all its faculties. We had arbitrarily circumscribed their activities within the household and tyranically refused them a share in the larger life of the community. Now that we are adjusting our views with respect to them, it behoves us to see that they enter well equipped mentally and morally to undertake their new responsibilities in society. Therein lies the plea for the higher education of our women.

The growth of wealth consequent upon our contact with the West has created a new aristocracy. The key for admission to this charmed circle is the golden key. Our old aristocracy is as good as extinct; what remains of it is a fossilized collection of human beings shut up and preserved within the walls of dilapidated Walawwas. Their

influence on society and on the life of the community is almost negligible. In their place, we find a new order based on wealth, pulsating with new life and energy. Their influence if properly wielded is capable of performing immense services towards the regeneration of our social system.

To conclude, our society is at present in a state of flux. Our contact with the Western world is rapidly transforming it. In that process of transformation, it is up to us to see that nothing that is good and noble in our ancient civilization should perish. Rather let us absorb what is valuable and useful in Western manners and reject the dross. Above all we must attempt to preserve the essential individuality of our own civilization and that is the task that is entrusted to our young men.

One crowded hour of glorious life.
Is worth an age without a name.

SCOTT.

For there is a perennial nobleness, and even sacredness in work. Were he never so benighted ; forgetful of his high calling, there is always hope in a man that actually and earnestly works ; in Idleness alone is there perpetual despair.

CARLYLE.

Examination Results.

Londen Intermediate Science Examination, 1919.

A. L. Jayasuriya

London Matriculation Examination.

(In Alphabetical order.)

JUNE, 1919.

M. W. R. de Silva

M. E. Fernando

G. P. J. Kurukulasuriya

H. D. A. Mivanapalana

V. N. Peiris *(1st Division.)*

G. A. Samarakoon

JANUARY, 1920.

M. W. F. Abeykoon *(1st Division.)*

M. T. Fernando

D. Karunapala

T. J. C. Peiris

K. T. Samathapala

A. Mendis Silva

N. P. de S. Wijesekara

R. D. William

Cambridge School Certificate Examinations 1919.

(*In order of merit*)

Senior.

N. H. Sirisoma (*Distinction in Sinhalese.*)
* P. B Fernando
E. M. Seneviratne
K. S. Tillekeratne
M. L. Fernando
* S. A Wijetilaka (*Distinctions in English and History.*)
* D. S. S. Gunawardena
* K. H. P. de Silva
I. W. W. Indatissa
* H. A. Silva (*Distinction in Sinhalese.*)
* J. D. Gunawardena
D. N. J. Weerasingha
K. T. Samathapala
R. de Alwis
B. C. de S. Waidyaratne
* K. E. Dalpatadu
* W. D. E. S. Perera
A. T. Fernando
H. R. Peiris
G. J. Wickramasinghe
E. de S. Rupasinghe
H. D. S. D. Perera
* A. Thenuwara
A. S. de Fonseka
R. Somasundaram
V. A. P. Wijesinghe

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* Underage Candidates.

Junior.

1ST CLASS.

* L. M. Salgado (*Distinctions in Arithmetic, Latin, Mathematics Physics, Chemistry.*)

* E. A. Wijesuriya (*Distinctions in Latin and Mathematics.*)

2ND CLASS.

* A. M. P. Fernando

* J. G. Fernando (*Distinctions in Latin and Mathematics.*)

PASSES.

P. D. J. Rajapakse
K. D. D. Lanerolle
E. H. Dias (*Distinction in History*)
N. D. S. de Silva
M. D. Richard
* G. A. Somapala
W. A. Gunawardena
H. K. D. Buddhapreeya
J. D. Gilbert
C. Thiagarajah
* D. S. Samarasinghe
V. Sathasivam
P. B. Nonis
H. R. Palis
M. D. T. Perera

Elementary School Leaving Certificate Examination October, 1919.

G. D. Dhammapala
D. S. Wijesinghe
S. M. Abeyratne

* Underage Candidates.

Anuradhapura

In the heart of Lanka's island
Stands a city old and gray—
'Tis a city now decayèd,
But she had her golden day.

Fallen now are all her castles—
All her halls in ruins lie,
Tho' in days of monarch Gemunu
Mansions fine soared 'thwart the sky.

Ruined is her Brazen Palace:
Only thousand pillars stand;
All the marble walls have perished:
Desolation either hand.

Long dead all her ancient monarchs—
Gemunu, Tissa and Elar;
But their spirits saintly-righteous
O'er the city hov'ring are.

Vanished now is all her splendour;
Where the streets were grows the grass
Yet the waters of her tanks
Do brightly shine like burnished brass.

Where her courts were roams the wild deer,
And the snake unharméd glides:
Thick with brambles and forgotten
Are her halls with marble sides.

Here and there are granite columns
Staring at us as we go ;
Here and there are moss-grown doorways.
Trampled under Time's dread toe ;

Here and there are broken statues
Builded in the Buddha's name ;
Here and there are still the temples
Builded to bespeak his fame.

In the woodlands—then her suburbs—
Stands the rock whereon of old
Dharmasoka's son Mahinda
Preached the word to Tissa bold.

Lotus pink and white and lilies
Bloom upon her azure lakes ;
And the beauty of these blossoms
Of our Earth a Heaven makes.

In a portion of the city
Stands the brave Elara's tomb—
By a gallant foe erected
When he met his glorious doom

On the meads are large upheavals
All by hand of man designed ;
Lofty *stupas* wherein relics
Of the Buddha are enshrined.

In the days of yore their sides
Were painted white and shone with gold
Now their bricks with age are crumbling ;
Woods and forests them enfold.

Still doth flourish in the city
    Of Anuradh' that Bo Tree
Which, a sprig, was brought
    By Sanghamitta from the parent tree

From the parent tree beneath
    Which Gautama did wisdom gain
And showed men the way how they
    Could put away the gyves of pain.

Mayst thou live for ever
    And for ever, City of the Dead!
Mayst thou live and stretch to thousands
    Buddha—woven wisdom's thread!

S. A. WIJETILAKA.

College Form.

Sow an action reap a habit; sow a habit, reap a character, sow a character, reap a destiny.

BOARDMAN.

* * *

An idler is a watch that wants both hand,
As useless if it goes as if it stands.

COWPER.

♣ ♣ ♣

Better to have failed in the high aim, as I
Than vulgarly in the low aim succeed.

R. BROWNING.

The Old Boys' Day

Celebrations.

(*Culled from The Ceylon Daily News and The Morning Leader.*)

The Dinner at the G. O. H.

THE Ananda College Old Boys' annual dinner came off on January 9th at the G. O. H. Mr P. de S. Kularatne, the Principal of the College, presided and covers were laid for 101. The following were the diners:—Mr. E B Denham, Rev. W A Stone, Rev. P T Cash, Messrs. F Dornhorst, Lewis Walker, Leigh Smith, Kalidas Nag, Dr. Lucian de Zylva, Messrs. Arthur V Dias, D D Pedris, M B A Cader, T Amarasooriya, P T Jayasooriya, G K W Perera, Francis Zoysa, V J Mendis, E W Jayewardene, Dr. C A Hewavitarne, Mr. C H Z Fernando, Dr. A J Klayver, Mr. Jso. Rexohadiprodjo, Major Rea, Messrs. J N Jinendradasa, T B Jayah, M Peri Sunderam, G Arthur de Zoysa, R Nadaraja, R M Baladasa, Walter Perera, D S Gunasekera, M Abeyasekera, C V Ranawaka, L H Mettananda, E Visviah, A J Fernando, W D Dheerasekera, S H Perera, W Dharmawansa, J E Gunasekera, V I Perera, G D A Gunasekera, T K Burah, N B de S Wijesekera, J R Peiris, H D A Miwanapalana, D M de S Abeyanayaka, S Ginige, V Amarasinghe, D J Wimalasurendra, E H de Soysa, M Chas Perera, B A Weerakoon, C P Jayawardene, P D G de Silva, J D A Perera, J D P Perera, W H W Perera, G Abeyesinghe, N J S Cooray, D F Suraweera, V S Nanayakkara, V A Nanayakkara, H W F Wimalagoonewardene, H C F

Wimalagoonewardene, D V de Silva, B W Manukulasuriya. P D S Fonseka, W E Bastian, W M Bastian, G J B Kiriella, W H D Perera, M W M de Silva, J D S Rupesinghe, W E B Fernando, W M de Silva, C E P Wickramaratne, W L Vitharane, C D Nathaniel, B M Doole, C P Fernando, W E Fernando, D A D Fernando, J Ratnasara, D B Jayatilake, E T P Senanayake, D J Senaratne, D P Jayakody, D L Edussuriya, K T Perera, H Kulatunga, E A Abeyesekera, M D A Silva, B C D S Rupesinghe, The "Ceylon Daily News," The "Ceylon Morning Leader," The "Ceylon Independent," Messrs, C P E Siriwardena, Geo. C Edirisinghe, D A P R Senanayake and Martin P Wijesinghe.

THE TOASTS.

H. M. the king Emperor.

An excellent menu having been done justice to, the Chairman proposed the toast of His Majesty the King and it was drunk with musical honours,

H. E. The GOVERNOR.

The Chairman next proposed the toast of His Excellency the Governor, and it was drunk with the same honours.

THE "ANANDA COLLEGE."

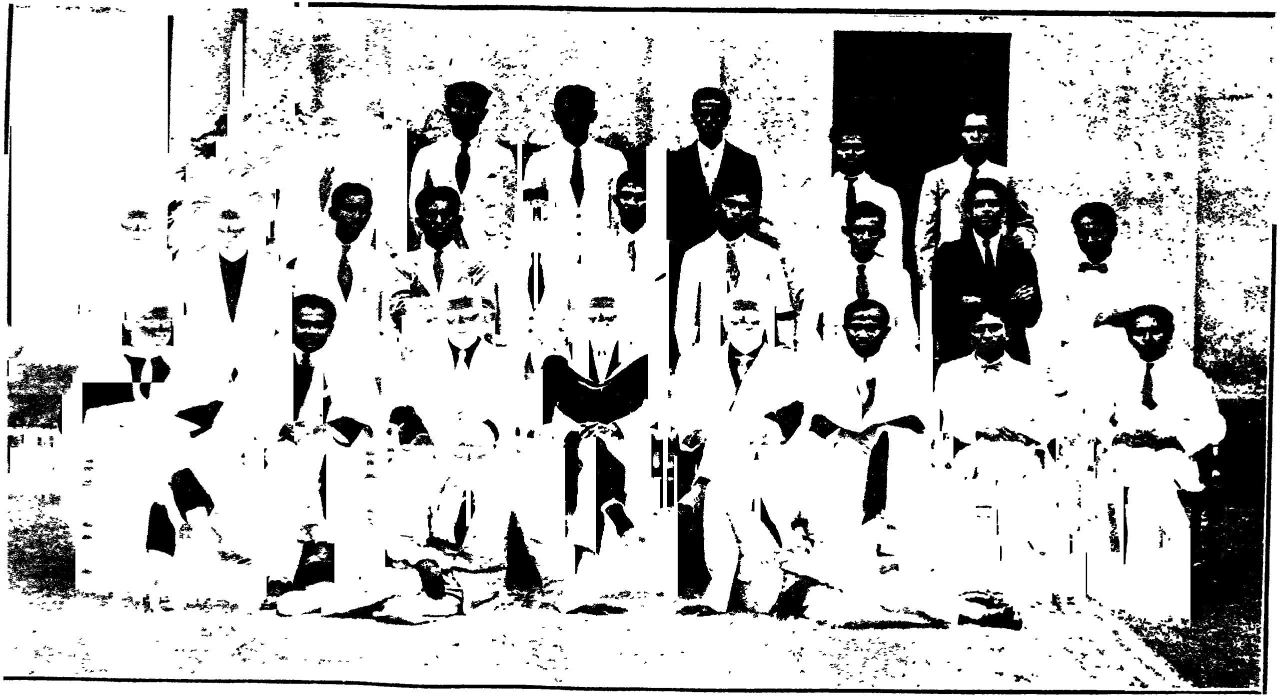
Mr. Denham's Speech.

Mr. E. B. Denham, Director of Education, who was greeted with applause, proposed the toast of the "Ananda College." He said that he had been entrusted with the toast of the evening, and that was the toast of the "Ananda

College." If they thought that he was going to make the longest speech, the most amusing speech, the most pithy speech, the most recondite speech of the evening they were very much mistaken. But if they thought that he appreciated the honour of being asked to propose the toast of Ananda that night their reasoning in that case was correct; he did appreciate the honour and he was very pleased indeed to be able to propose that toast that evening. It generally fell on the Director of Education to stand up on a number of school platforms generally about tea-time, when he had not had time to get his tea, and to make remarks which he was expected to make with regard to the school at whose prize-giving he was present. On the present occasion it was more inspiring certainly after a dinner like that to get up and say what one thought of the school the toast of which one was entrusted with. (Laughter.) He did not want them to think that anything he was about to say about the Ananda College was

Prompted by the Hospitality

extended to him that night. (Laughter). The only hospitality that could be accorded to the Director of Education was through the medium of his inspectors. He did not know what hospitality the inspectors received, but he did know what reports they wrote. (Renewed laughter). Those reports, of course had little to do with the hospitality they received, and he had to regard all the schools in Ceylon by the reports which reached him. Now, when he was in England he was very glad indeed to be present at the meeting of the Ceylon students, at which Mr. D. B. Jayatilake was also present. (Applause). At the end of the meeting there were many inquiries addressed to him (the speaker) and his friend Mr. W. A. de Silva as to



COLLEGE FORM 1920.

How Ananda was getting on.

Those inquiries were put by old boys of St. Thomas' College, Royal College and Wesley College and others of the great schools of Ceylon as well. (Loud applause.) He thought that all schools in Ceylon were realising that the "spring chicken" of Maradana was competing with the "eagle" the Royal College and--he did not know what bird, the chief bird at sea--the King fisher of Mount Lavinia. The "spring chicken" of Maradana, (Ananda), was showing them that a school could come very rapidly to the fore in Ceylon. (Hear, hear and applause.) He heard from the Principal that the

Numbers at Ananda now exceeded 800

(hear, hear.) and during his (the Principal's) time there had been an increase of 14 class rooms. He had no doubt it would be 40 in a short time. (Hear, hear.) The College was abundantly justified at present by her successes. There was something about Ananda that appealed very much to those who were interested in the history of this country and that was--if he was not mistaken--, the belief in the value and importance of the

History and Traditions

of this country. (Hear, hear.) That was a very excellent belief and it was one in which he could assure them the Education Department was most anxious to participate. (Loud applause.) They had, he hoped, given encouragement in the lines of promoting the study of the people's own things by encouraging higher studies in Sinhalese, that is by the inclusion of Sinhalese in the Cambridge and other examinations. (Applause.)

Continuing Mr. Denham referred to books written by Sinhalese authors in Sinhalese about the historic ruins, temples, and on the geography and literature of this country, and said that they tended to show that the Sinhalese read a great deal. He belived that

The Sinhalese people were a reading people,

and he thought very highly of the past of the people of this country. (Applause.) The speaker next referred to the antiquities, customs and history of this country, and hoped that Ananda would do a great deal for the drama of the country as well as its literature. The Education Department and all the other schools expected a great deal of the Ananda College, and watched with great interest her career. He had much pleasure in giving them the toast of the Ananda College and coupling with it the name of Mr. Kularatna who had done so much.

The toast was most enthusiastically drunk.

Mr. Kularatne's Speech.

Mr. P. de S. Kularatne, in replying to the toast of the College said that he felt an uneasiness in rising to respond to the toast that had been so well proposed by the Director of Education, because he had to speak before so many

Distinguished gentlemen present

on that occasion. Had he realised the fact that he would have to speak when he sent out the invitations, he would have got together a different sort of assembly. (laughter.) However one always had to pay the penalty for one's rash acts. **At Ananda they were always anxious to select either as the chairman at a prize-giving or as the chief guest at the annual dinner one who took**

A keen and abiding interest

in the welfare of the country, one who worked for it and did his utmost to promote that welfare to the best of his ability and one who also took an interest in the College. In selecting Mr. Denham as their chief guest the Old Boys had done the wisest thing. (Hear, hear.) Since the time he became Director of Education, Mr. Denham had done much for the uplifting of the masses as well as for the advancement of higher education in the country. He had encouraged the study of the vernaculars. He had also taken an interest in industrial education. That was not all, but a great deal more had been done by him.

Mr. Denham had already told them that all the information the Director received was from the reports of the inspectors. No inspectors were present on that occasion he hoped (laughter); so he might speak without hesitation. Inspectors as a rule pointed out the faults rather than the good points of the school. He was therefore honestly anxious to know what the Director had to say after he had read the Inspector's reports. To his great relief Mr. Denham had said some very nice things about the College. (laughter.) Next time he could face the inspectors and tell them what the Director had to say of the school. As regards the inquiries made by students in England about Ananda he (the speaker) had received confirmation of it in a letter from Mr. W. A. de Silva in which it was stated that many of the students took a great interest in the College. In fact he had hinted that there were many willing to take his place if he would give it up. (laughter.) But as he had said on a previous occasion he would not leave Ananda

Unless he was kicked out

of it. (laughter.) He then paid a tribute to his staff through whose co-operation he had done all that he had been able to

do in advancing the interests of the school. He appealed to the Old Boys and well-wishers of Ananda to support generously the efforts of the staff to improve the institution. He thanked the Director for the very kind things said and the company for the cordial manner in which they had responded to the toast. He remembered that one of his friends had said while making a speech, on a certain occasion that he would be as short as the Principal of Ananda College. He (the speaker) thought that he could do no better than be as short as himself (laughter and applause.)

The Guests

Dr. C. A. Hewavitarne proposed the toast of the guests. A very pleasing but formidable task he admitted it was. Although he appeared there as an old boy of Ananda. perhaps Mr. Walker would be wondering what he (the speaker) had to do with Ananda because he was an old Royalist. "But," said Dr. Hewavitarne, "before I

Went to Royal

I was at Ananda. (Hear, hear.) Before I went to Ananda I was at St. Thomas'. (Laughter.) Then I went to Wesley College for one day." (Renewed laughter.) He felt more as a guest than as a host but he was in good company, especially as the chief guest, Mr. Denham, the Educational Head of Ceylon, was there. He (the speaker) considered himself also in the Educational Department under him. He was in good company there also. They had a formidable list of guests. About most of the guests they might say what was once said about an Oxford Don, that what he did not know was not knowledge. Among the guests were two distinguished visitors from Java: Dr. Kluyver and Mr. Rexohadiprodjo. The second name was pure Sanscrit "Arakshapradesha" which in Sinhalese was something like

"Senapathy." Perhaps the gentlemen from Java did not know or realise that the words "what thought the spicy breezes" in the hymn really referred to Java. (Laughter.) And when Java went under the Dutch Government as a mark of compliment they altered Java into Ceylon. The Law was strongly represented. Then the Doctors were represented by Dr. Lucian de Zilwa and himself. (Laughter.) Usually they did not get members of the Army at their dinners, but on that occasion they had Major Rea. He would like to mention one or two other guests , especially the Principals of Sister Colleges and urge on them to start seriously

The Study of Higher Sinhalese,

so that they might not be left far behind by Ananda in the future. It was a special pleasure and they wished to show off that the old boys of Ananda College really out-numbered their guests, for there were twenty guests and over eighty hosts. Then there was last but not least Dr. Lucian de Zilwa and Mr. Dornhorst who were going to talk to them again that night. On the last occasion that Mr. Dornhorst spoke he urged them to go back to the land. What he really meant was that they had turned their backs too much to the land, (laughter) and what he should have said was "fore" to the land. He asked the company to drink to the prosperity and success of the guests. (Cheers.)

Dr. Lucian de Zilwa.

Dr. Lucian de Zilwa, in reply, began with an apology for what he considered an impropriety that he should speak before his senior, Mr. Dornhorst It was evidently the wish of the company and he was therefore obliged to comply with it. He was reminded of a happy occasion when he and the two gentlemen on either side of him sat at a public

dinner and enjoyed it thoroughly because they had no speeches to make. (Lauhter.) They were jointly and individually happy and congratulated one another. They enjoyed the dinner and also

The Contortions of some of the Unfortunates

who had to speak for their amusement. (Loud Laughter.) At the close of that dinner they swore eternal friendship and parted and asked themselves "When shall we three meet again?" (Renewed laughter.) They never suspected that they would be under such melancholy conditions as were prevailing that night. (Laughter.) He enjoyed immensely on the previous occasion because he was listening to the philosophical reflections of Mr. Kularatne and on the other side to the wicked stories of the Warden. (Loud laughter.) He felt sure that neither the Warden nor he (the speaker) suspected the strange vein of duplicity that lay hidden in their young friend. They never thought it possible that he would be capable of kidnapping them into the position of being speakers that night. (Laughter.) He had done so simply to drag them down with him into misery. (Laughter.) He was bound to say that his feeling of cordiality for Mr. Kularatne was not what it was. (Laughter.) At the same time it did not in any way diminish his feeling of thankfulness for the

Excellent Dinner Provided

them, he included all other guests. "In these hard times (laughter) the offer of a free meal is not to be sniffed at, and we are profoundly grateful." One of the reflections he made at the dinner at which they enjoyed so much was a study of the speeches that were made and he had arrived at some conclusions as to what the qualities were in those speeches that most pleased the audience. He gathered that it

was not the fluency of the speakers, not their choice of language, not their wit, but what was most appreciated was their brevity. (Laughter.) He was one of those who believed in profiting by experience and he was going to apply the lessons he had learnt and practise them that night. He would like to mention a thought that had been suggested by something that Mr. Denham had said, that one found the educated people of this country were too ignorant of the history of their own land. In his (the speaker's) own case he was never taught the history of Ceylon at school. What history he knew he learnt after leaving school. In the case of little girls he found that they took a keen interest in Ceylon history, and when they were getting

Termendously Interested in the History

of King Tissa or Mahinda they were promoted to a higher form and switched on from Ceylon History to William the Conqueror. That was a deplorable thing. He hoped that Mr. Denham who was really the only person that could help them would somehow revolutionise the system of education in order to enable more time to be given to Ceylon History; and then they would not see the painful spectacle of Ceylonese tourists going about Anuradhapura and Polonnaruwa not being the least aware of the significance of the splendid ruins they were visiting. He thanked them for the pleasant repast provided, (Applause.)

Mr. F. Dornhorst.

Mr. F. Dornhorst, who was greeted with applause said that he felt like a sort of interloper that night (cries of "No no") and assured them that he did not appreciate that position He was the result of second thought. He was not thought important enough to be given a place in the toast list.

(Laughter.) But for the fact that he would be guilty of discourtesy to his friend the Principal he would have refused to speak that night. He really enjoyed the dinner very much. But all the time there was this little conspiracy. On the last occasion when he addressed a few words he was

Hauled over the coals

by all the papers. (Laughter.) He was afraid to say anything that night lest there be some of those disguised individuals called reporters" who would do their very best to misreport what he said in order that they might provide themselves with a copy for some editorial article. (Laughter.) He not only objected to making speeches for that reason but he objected in principle. "I think in civilised society this absurd toast should never find a place in the menu card. What are the guests thanked for? (Laughter.) They come here and enjoy themselves: And why are they thanked ? The thanks should be on their side." (Laughter) Speaking of Ananda College Mr. Dornhorst said that it was one of those institutions that made all

The Older Institutions Sit up,

There was no doubt about it. (Laughter.) When Wesley College came into existence St. Thomas' and Royal felt like Oxford and Cambridge did when London University came into existence. Great men of Cambridge and Oxford used to ask "Where is this London University? " and when Wesley College was started St. Thomas' and Royal used to speak of it as the College somewhere in the Pettah. But Wesley College ran away with the blue ribbon of education.

Ananda Next Carried the Scholarship.

(Cheers). Ananda College had a Principal who he understood had been called to the Bar. He could not understand why Mr. Kularatne should waste his sweetness in the desert air of Ananda College whereas he ought to be flourishing at Hultsdorf judging from the speech which he had made and which was the most humourous and witty speech he (the speaker) had ever heard. He appealed to the old boys to make the self-sacrifice of losing him (Mr. Kularatne) and give Ceylon back

A Shining Legal Light

(Loud cheers.) He concluded by thanking them for their hospitality and expressing the hope that he would not be forgotten on the next occasion : but that his name should be omitted on the toast list and never ask him to make a speech when his name did not appear there (Laughter and cheers).

"The Sister Colleges."

Mr. D. B. Jayatilake proposed the toast of the Sister Colleges. The gentlemen who proposed the other toasts, he said had said that theirs were pleasant tasks. He did not mean to say that his was anything else. But the Secretary of the Committee might have made a happier selection. He was of opinion that this toast should have been entrusted to one of the many modern young men—he meant one to whom " proposals as regards " sisters "—other people's sisters—must have been a matter of very recent and not uncommon experience (Laughter.) Had that been done they would have heard an oration suited to the occasion full of poetic imagination and fervour worthy of the theme. As it was they were condemned to listen to a very prosy performance but he would make the ordeal as

short as possible. He could remember the time when the term "Sister Colleges" meant only Royal and St. Thomas. As years went on Wesley—his own *Alma Mater*—was admitted to that charmed circle and joined that aristocratic company. The spirit of democracy had spread in regard to education in this country, and the result was that they had Colleges, Sister Colleges not only in Colombo but also in all parts of the Island. In all of them there was a splendid spirit of friendly rivalry (applause.) They were a family now, but he could not help noticing

One Absentie.

Where was the representative of the University College? They had been talking about the University College for ever so long. That request would be made in season and out of season until they got it, and he hoped Mr. Denham would give it to them soon, not only the University College but the real University (applause). Mr. Denham had infused new life and vigour into a rather somnolent Department and they sincerely hoped that before he laid down the reins of his office the University would be an accomplished fact. (Applause).

The toast was enthusiastically drunk.

Warden Stone's Reply.

Rev. W. A. Stone. replying said that he appeared before them that night presented by the Director of Education as featuring in a film of one reel "the aristocratic bird." That was the first time his name was connected with that cheerful bird that enlivened the hours between 5 and 6 when he wished to go on sleeping. He supposed it was suggested partly because he looked rather like a bird slightly bald and had lost his tail and always presented to its admirers a very long bill. (Loud laughter). Referring

to the Royal College he always regarded it as the premier institution in the island, and he hoped that it would always be that, even over Ananda because he felt that the Royal College was the thin end of the wedge by means of which the people behind could drive their animals quickly to the University College. He knew Mr. Jayatilake very

Carefully Avoided Mentioning

any College by name. He would not fall into the trap and present a kind of genealogical tree of maleducation in this island. (Laughter). The centre of Education was somewhere in Flower Road and the colleges which came nearest to that lived close to that electric furnace. There was a time when St. Thomas was also in Colombo, (laughter) but now of course they lived in a far away place which Dr. Lucian de Zilwa called a penumbra, a sort of semi-eclipse. They had been banished to what was called the partial suburbs and there to create a new centre if it were possible and emerge from semi-barbarism into that higher standard set in more favoured haunts in Darley Road, Serpantine Road, Maradana and Welikada. (Loud laughter). Well, he thought it was certainly true and he for one having left Colombo Colleges severely alone, called them back-numbers and got into fellowship with Ratmalana Boys' English School, (laughter) became the close friend of Prince of Wale's College, was hand and glove with St. John's, Panadura. and always as they had, clung closely to Trinity. (Cheers). And then they would set up a position which, as Mr. Dornhorst said, make

Some of them "Sit Up."

There were also Sister Colleges in Jaffna and Batticaloa. In the northern part of the island, that outlying territory—he did not know whether it was South India or the United

States—where they qualified for moral, social, political, mental and oratorical virtues. He believed there was only one thing amazing and that was avoiding public dining. They never heard of a *pucca* old boys' college dinner at Jaffna. He supposed the reason really was that if they were to do justice to the toasts, soup must be served at 7-30 or 8 on Monday evening and the desert and sweets would be wound up on the following Saturday. (Loud laughter.) There was another College far away in the East, which be thought ought to have been drawn into the circle—St. Michael's College, Batticaloa. He believed that one of the few persons that night who had ever seen that school was the Director of Education, when for a season, he did not know whether it was as a reward or punishment for carrying out the census he was

Exiled to the Eastern Province.

But all he knew was that it seemed a very difficult business to arrive at Batticaloa; and he was credibly informed by the inhabitants thereof that when one proposed to visit Colombo they called together all their friends and neighbours, held a kind of funeral feast and the unhappy wretch made his will, kissed his wife and children with tears and he was escorted to a volcanic and eruptive motor bus and motored into the dark and perilous unknown. Many men had been lost on that awful road. Some of them arrived as far as Bibile, others fell down past Lunugala and a few happy-go-lucky arrived to be buried at Badulla. That was the reason why be believed that no one person present there was an old boy of St. Michael's Batticaloa. Refreshing as he humbly endeavoured to do the Sister Colleges those whom he had mentioned lived in the wilds and really did the work of educating

The Barbarians in this Island.

(Laughter and Cheers.) He thougt it was a record to be proud of. While the Sister Colleges associated with one another, yet as the Director of Education rightly remarked, they preserved in an extraordinary degree their own separate individuality. That was one of the most striking things in the island. The difference between Sister Colleges was most extraordinary and marked. When he came out to Ceylon he was told that in the immemorial East high born custom petrified everything; still the difference was there. Some schools preserved a style of handwriting all their own. In the North much to the grief and sorrow of the inspectors of the Education Department they had a way of pronouncing King's English delighting and endearing to the last degree, (laughter) with pungency and emphasis and every other known virtue except that of intelligibility. (Loud Laughter.) So again if any Colombo man ventured down towards Mount Lavinia he would find

Similar Separate Individuality

in doing things and misdoing things, annoying their neighbours in educating the youth of the island and generally having as happy and jovial a time as they possibly could under the circumstances. (Laughter.) Educated men in Ceylon since the time he arrived had doubled, trebled and quadrupled itself, and the question of a University College was not merely a prospect or an aspiration, but virtually settled already. (Loud Cheers.) He had no doubt in his mind that it was one of the happiest things that had befallen this little island, that it was prepared to show in the next ten years, that the Sister Colleges associated together were raising up a

body of educated men who could take their stand not merely in the pursuits, avocations and activities of the life in Ceylon but could go out even to

The Frontiers of Empire

to serve their King and country in the very highest positions. (Loud and prolonged cheers.) That was why he thought the Principal of Ananda College ought to be congratulated on deliberately sacrificing what might have been a brilliant career in the service of Government to devote himself to the welfare of the youth of Ceylon. (Cheers). If only the Sister Colleges could hold together and preserve their own individuality as the most precious asset that they have and at the same time co-operate as they continued to do in an increasing degree in furthering the cause of what was genuniely education, he thought the future of ceylon was absolutely safe (Loud Applause.) And the educated youth of the island would form a bulwark in defence of king and country and also in their devotion to the spirit of freedom and free institutions. (Hear, hear.) So that they would never allow any evil or disturbing influence to lay her hand on this slightly maturing century's patient harmonious and peaceful development. (Loud and continued applause.)

Mr. E. W. Jayawardene's Reply.

Mr. Jayawardena in reply thanked Mr. D. B. Jayatilake for the excellent way in which he had proposed the toast. He (the speaker) remembered Mr. Jayatilake in his graduate days at the Wesley College carrying everything before him. (Hear, hear). Mr. Jayatilake was now graduating in politics and he was very soon going to get the people a very fine constitution in place of the old ramshackle, useless, and efiete thing they were having now. (It is the unexpected that happens! *Ed. A. C. J.*) The Ananda College had set them a

Most Brilliant Example

in that that dinner was a white dinner. After all, he had seen many people in black clothes very miserable at dinner. They all knew that white suits looked so nice and cool and comfortable and even the speakers and those about to make speeches really looked happier than the others. He really did not know why in this country they should not dine in white. They had heard of white weddings: why should they not have white dinners? Then it was very hard to have all those glasses before them and fill them with only Kola champagne (Laughter.) But it pointed out a moral that they could have Kola Campagne and yet enjoy the toasts as much as as ever. Ananda had set another fine example in that she had done away with alcoholic drinks. The speaker continuing said that he remembered Ananda when it was a little institution. It carried away the Scholarship and the guilty party was his friend Mr. G. K. W. Perera (applause). With regard to the Sister Colleges he was glad he had to follow so eloquent a speaker as Warden Stone

"Where Religion Ends Law Begins

(hear, hear. Loud laughter.) He was glad to note that it was Royal College that filled the most important position in the family life. She was part of that toast, the undivided half that represented it. The duty of replying to that toast should have been entrusted to Mr. Walker. The Royal College was indebted to her Sisters for all they had done to her during the last 20 or 30 years. At a time when the very existence of the Royal College was threatened it was the younger sisters who were

In Favour of the Royal College.

The eldert sister (Royal) often helped her younger sisters. In sports it was, he believed, the Royal College that first

extended the right hand of fellowship to Ananda. The Royal College always felt it a pride that her younger sisters always looked up to her as the eldest whom they all honoured and esteemed. He thanked Mr. Jayatilake for the excellent way in which he had proposed the toast and the company for the excellent way in which they received it.

The Old Boys Association.

Mr. Leigh Smith in proposing the toast of the Old Boys' Association said he was feeling just as uneasy as the Principal was. It was entirely due to the admirable hospitality of the Old Boys of Ananda College. When listening to Mr. Jayawardena he was thinking himself how much more comfortable he would have been had he come in an elegant white suit instead of appearing in the very tight pair of black trousers made ten years ago in London. (Laughter.) He felt himself

Totally Disqualified

owing to the contortions to which Dr. Lucian de Zilva referred to of speakers attired in the heavy dinner suit. He was glad to propose that toast as he had been himself a secretary of the Old Boys' Association of his school. He was further glad to find a number of Old Training College Boys sitting around. An Old Boys' Association in his mind was one of the most important assets that a school could have, and he had great pleasure indeed in proposing that toast. It was the duty of all old boys to help their *alma mater* and it was the case all over the world. Whether it was presentation of a library, a College Hall, the old boys who really took an interest in their school generously helped, and were

Proud Of Their Heritage.

He next referred to Bernard Shaw's "Man and Superman" in which the chauffeur and his employer in course of conversation spoke of their respective schools. The chauffeur speaks of the Polytechnic he had passed through not Cambridge, Oxford, Durham or Dublin but speaks frequently of Regent Street, Chelsea and Burough. The point was it did not much matter, he said, whether one came from the Royal College or St. Thomas, from Ananda or St. Michael's Batticaloa or some of those schools in the benighted areas they had heard of; but they felt proud of their own schools. The Old Boys of Ananda were in no way lacking in a feeling of pride and honour for their old school. (Applause).

The Reply.

Mr. G. K. W. Perera replied to the toast which was enthusiastically drunk. After dinner speeches, he was told, could not be made without a free distribution of liqueur, but after hearing brilliant speeches that night he should say the contrary. Although no liqueur was served yet the glasses were there. He would suggest to the committee to have them removed at the next dinner and see what effect that would have. It was a proud privilege to reply to that toast. He belived he could claim to have known Ananda about the time it was beginning to attain something like fame. He remembered the time when people used to ask, when told about Ananda College, "Oh! where is that?" and they had to direct them down Maradana to the College next to Paranawadiya Lane (Laughter.) They knew where Paranawadiya Lane was at that time. It was no better coming the other way. They were one door next to the Industrial School. (A voice. we are still there.) Continuining he said that no directions were necessary at present for a Colombo resident to reach Ananda College.

Speaking of the Old Boys he said that they could not help feeling that they had not helped the College enough. It was impossible for one or two of the Old Boys to help by themselves. They required a leader and they were looking out for one for a long time. They had found one in Mr. Kularatne, and they also found that their help was not really needed at the present time (Laughter). He got all the help from other helpers. He thanked Mr. Leigh Smith for the kind way he had proposed the toast. The Ananda College was a very young institution and the Old Boys were really young men. Mr. Perera then dwelt on the way vernacular education was carried on at the present time. He regretted that older books which were taught in the temples, etc. were discarded at present to give place to text books of the present day. Those books were really meant for foreigners who wished to acquire the language and were not suited for the boys of this country. He hoped that something would be done in the matter to change the state of things (Applause.)

This brought the dinner to a close and the gathering dispersed after the Orchestra struck up the National Anthem.

Sports Meet.

The annual celebrations in connection with the Old Boys' Day which began with the dinner on Friday the 10th January were continued on the following day. A very large number of Old Boys of the College and a representative gathering of the general public assembled to celebrate the occasion. The College premises were gaily decorated. At 4 p.m. the Principal was "At Home" to the old boys and the friends and supporters of the College. "The Loyal Orchestra" was in attendance and light refreshments were

served most lavishly and the whole company enjoyed a most pleasant time. The sports were held on the lawn behind the college commencing at 2. 30 p.m. There were 23 items on the programme and all were worked off successfully. The grounds were well-arranged for the purpose and reflected credit on those responsible.

The Officials.

The officials of the meet were as follows :—

Judges:—Dr. C A Hewavitarne, Mr. G K W Perera, Mr. P de S Kularatne.

Starters:—Mr. M C Raju, and Mr. C V Ranawake,

Stewards of the course:—Messrs. T B Jayah, J N Jinendradasa, J E Gunesekera, G Arthur de Zoysa and T K Burah.

Hony. Secretary:—Mr. R M Baladasa.

The Results.

The following are the results :—

Long Jump.—1 N M Fernando, 2 H R Palis, 3 K T Samathapala.

Putting the Shot (16 years and over).—1 C P E Siriwardene, 2 H R Gunawardene, 3 J G Gunasekere.

50 Yards Handicap (Under 12 years)—1 J R Dharmasena, 2 K G Themiadasa 3 Vincent Silva.

* *High Jump.*—1 N M Fernando, 2 H R Palis, 3 J G Gunasekera.

Wheelbarrow Race (Under 16).—1 M D Munaweera and D Silva, 2 E R Gunatilleke and R R Gunawardene.

Three-Legged Race (Open).—1 T Perera and E Gunasekera 2 C Gunawardene and L S Karuṅasekera.

Sack Race (Open).—1 M D T Perera, 2 E R Gunasekera, 3 C Gunawardene,

50 Yards Race (Upper Kindergarten).—1 L Samarasekera, 2 F Hewavisenti; 3 B Cooray.

50 Yards Race (Lower Kindergarten).—1 E R de Silva, 2 O Don Neris, 3 S Pathmaperuma.

Infants' Race.—1 A Sirisena, 2 R Ratnasara, 3 E A Baladasa.

* *Quarter Mile*.–1 N M Fernando, 2 H R Palis, 3 A M Silva.

* *100 Yards Race*.—1 H R Palis, 2 N M Fernando, 3 T H Burah.

**Hurdle*.—1 N M Fernando, 2 H R Palis, 3 K T Samathapala.

Throwing the Cricket Ball (16 years and over).—1 T H Cassim, 2 H R Palis, 3 J G Gunasekera.

Blindfold Run Race (open).—1 G F de Silva, 2 H A Silva, 3 E R Gunasekera.

Long Jump (Under 18).—1 B Samarasekera, 2 H Gunasekera, 3 E R Gunasekera.

**Half Mile Race*.—1 N M Fernando, 2 A M Silva, 3 H. R. Palis.

High Jump (Under 16)—1 V Samarasekere. 2 W. S. Amarasinghe, 3 R. Gunawardene.

220 Yards Handicap (Under 16;–1 S W Wickramaratne, 2 C Aluwihare, 3 E Abeywickreme and R Gunawardene.

100 Yards Handicap (Under 16)—1 E Abeywickreme, 2 E R Gunasekere, 3 R Gunawardena.

Crab Race (Under 12)—1 K G Themiadasa, 2 A R Sirisena, 3 G. M. Karunaratne.

Bicycle Slow Race (Open)—1 W J Boteju, 2 V A P Wijesinghe.

Pillow Fight (*Open*)—1 H R Gunawardene, 2 J G Gunasekera.

Lime and Bucket Race (*Under* 12)—1 K G Themiadasa, 2 E T Fernando, 3 W Edirisinghe.

Obstacle Race (*Open*)–1 C G Gunawardene, 2 A C Sirisena, 3 L. S. Karunasekere.

Scouts' Observation Race (*Open*)—1 C J Andreas, 2 S K Thuraisingham, 3 E A Wijesooriya.

Thread-and-Needle Race (*Old Boys*)–1 Mrs. H M Gunasekere and L A Rajapakse, 2 Miss Clarice Perera and C E P Wickramaratne.

Tug-of-War—Ended in a tie: The Present Boys beat the Old Boys in the first pull and the Old Boys beat the Present Boys in the second pull.

* Open for the Championship.

The Distribution of Prizes.

By Mrs. C. A. Hewavitarane.

Niel. M. Fernando, Wins the Championship Cup for the second time.

After the sports meet, Mrs. C. A. Hevavitarane distributed the prizes to the successful competitors whose names appear above. The Championship Cup presented by Mr. H. W. F. Wimalagunawardene was won for the second time by Neil. M. Fernando who scored 17 points out of a possible 18. H. R. Palis came second.

The prize-distribution over, Mr. Kularatne in thanking Mrs. Hewavitarane said that he was glad to inform the boys of the College that Dr. Hewavitarane had offered a challenge shield for Inter-form Cricket. He thought that as a result there would be a decided improvement in the standard of

cricket at the College. He next thanked all the prize-donors and all those present.

Three cheers were then called for, for Mrs. Hewavitarne, which were lustily responded to. The sports then terminated.

The Cricket Match.

The Annual cricket match between the "Old" and the Present Boys which commenced on Friday the 9th January afternoon was continued on the following morning and ended in a win for the Present Boys by 54 runs in the first innings. The "Old" Boys who batted first were only able to compile 44 runs whilst their opponents replied with 98. Batting a second time the "Old" Boys scored 24 runs for 5 wickets when play was stopped.

The Breakfast.

The Principal then entertained the two teams to breakfast at noon at the College Boarding House. Among the others who sat were Dr. C A Hewavitarne, Messrs. G K W Perera, J Ratnasara, J E Gunasekere, T B Jaya, and G J B Kiriella.

ANNUAL GENERAL MEETING.

The Annual General meeting of the Old Boys' Association was next held at the Olcott Memorial Hall. Mr. P de S Kularatne, the President, presided and there was a large muster of old boys. The minutes of the last General Meeting were read and confirmed. The election of office-bearers next took place and resulted as follows:—

Vice-Presidents: Dr. C. A. Hewavitarne, Mohandiram E T P Senanayake, and Mr. D J Wimalasurendra.

Secretary: Mr. G K W Perera

Assistant Secretary and Treasurer: Mr. T K Burah

Committee: Messrs. R M Baladasa, J Ratnasara, M C Raju, E H de Zoysa, G J B Kiriella, W H W Perera, J R Peiris, D F Suraweera, and N J S Cooray,

The Barrister-at-Law.

We often see it announced in the papers that Mr. Thomas That or Mr. James This will proceed to England on such and such a date to read for the Bar; that he is a very promising youth, of great genius, the grandson of his grandfather and the nephew of his uncle. Then follows a column of eulogy on him and his famous ancestors up to his mighty great-great grand-father who served as court jester or chief barber to some long-forgotten monarch of a bygone age.

Such instances of Sinhalese youths visiting England for purposes of study are numerous. We hear of them nearly everyday. What is this due to? Is it a disease or a mania? Most certainly it is a disease, a high-class fever, a fashionable sickness, now that the influenza is going out of fashion and the plague is too common a rage. Many are attacked by this dreadful illness known as the Bar Fever, and after some years, are transformed into a race of incapacitated human beings known as barristers.

What is a barrister? We must needs indeed ask the question, for, of late the breed of barristers has increased so much that there is considerable difficulty in distinguishing them from ordinary mortals. Sometime back, there was a scarcity of Barristers, and they fetched a high price in the market. To-day there is an abundance of them, and within the next three or four years, we may expect to reap a record crop of these gentlemen of the law.

A barrister is a mortal of legal attainments, with a supposed stupendous knowledge of the law, a loco-motor

a taxi walk, and an air of being eternally dressed for his wedding day. He wears his hair in the "Oxford style," puts on the "barrister-cut" coat of smart shortness, just sufficient to exhibit the nether regions of the dorsal portion of his anatomy, and usually honours the law courts with his absence. He has the tail end of his name embellished with an L. L. B.—that magic "Open Sesame" to unlock every father-in-law's heart. If he commands a practice—which he very often does not, he grows old in the atmosphere of the law; if not, he indulges in small politics, is invited to public functions and may not infrequently be heard of in the papers, as having seconded a vote of thanks to the learned lecturer at some Royal Time Killing Society.

A barrister is a personified legal fiction. As far as the law is concerned, he may be existent or non-existent, for he considerately and mercifully leaves the law alone. A firm believer in the doctrine of dowry, he has cheered the heart of many a moneyed father-in-law.

All this while, I have devoted myself to discussing particularly a certain class of barristers—"barristers fainéants." No doubt there are very many other barristers-at-law, worthy of the greatest respect and honour, as for instance, our leading reformers, and some of the foremost educationists of Ceylon at the present day. But the excess of the do-nothing barristers over those deserving of honour is so great, that we may safely assume the present sketch to be not very far from the truth. Barristers fainéants may well be called "Brassters"—for they are mostly glitter not gold. As they are, they are a strain on society, and it would be for the good of all, if they take to some profitable line as planting. The Minneriya district offers them splendid opportunities of displaying their natural talents in food production - and food destruction

too. Let them, if this course be not to their taste, take the first possible occasion to emigrate to Mars when the aeroplane service with that planet is established, and may they practise their profession in that distant world, with the greatest benefit to the Martians.

G. de SOYZA.
College Form.

The purest treasure mortal times afford
Is spotless reputation: that away,
Men are but gilded loam or painted clay
A jewel in a ten times barr'd up chest
Is a bold spirit in a loyal breast.
Mine honour is my life; both grow in one;
Take honour from me, and my life is done.

SHAKESPEARE.

* * *

The sublime and the ridiculous are often nearly related.

PAINE.

* * *

Honour and profit do not always lie in the same sack.

GEORGE HERBERT.

In Defence of Lord Byron.

LORD BYRON, who is known to Englishmen as a harmful recluse, an anti-social revolutionary, a cynical poet and a licentious fire-brand, is known to us only as a perfect singer, who sang beautifully and sweetly, who sang nobly and intensely. Yet we in the East must judge of him independently of the biassed opinions that come to us from England and from Englishmen. To judge of him in any way, it is essential to know the circumstances of his life—a life robbed of all happiness by unhappy accidents and by the eccentricities of a people in whose midst he had the misfortune to be born.

George Gordon Byron, son of one Mr. John Byron—a captain—who is said to have squandered his wife's property and to have led a disreputable life, was born in Holles Street, London on January 22nd, 1788. After many years of desultory education, he entered Trinity College, Cambridge, where he graduated after three years' attendance of great irregularity. He read widely in general literature from childhood upward and launched into poetry when he was nineteen years old. He wrote many beautiful poems among which "Don Juan" is the best and fullest representation of his youthful nature. His beliefs and still more his disbeliefs, his most abundant wit, and his consummate mastery of language and metre are plainly visible in this poem. After a life of pain and travel he died at the early age of thirty-six in Greece where he had gone with the good intent of fighting for the

freedom of a race who heralded the dawn of culture and civilization in the West. His last words are memorable: "Now I shall go to sleep."

In Byron's life there is certainly much need for apology and even more for compassion. From childhood he was over-sensible and over-sensitive. He was the victim of a morbid self-consciousness due chiefly to the delicacy of his constitution. He was a spoilt child, spoiled by his mother in particular and by the British nation at large—first fondly petting, then in a fury fiercely slapping him. The future of a child depends upon his parents, chiefly upon his mother. If it is true that the hand that rocks the cradle rules the world then certain it is that Byron's mother is to blame. Byron was lame (by an accident) and was stung to the quick when allusions were made to this physical deformity. He conceived an intense passion for a girl many years his senior but was in the long run left a love-lorn lad.

Disappointed in love, obstinate and self-conscious, since his ancestors were themselves victims of these natural defects, and hardened in spirit since he disliked his mother and neighbours, he was made a solitary wretch whose character was imperfectly moulded by these hardships and unhospitable environment. He raved in madness and in a fine frenzy discloses himself in the following words:

> "From my youth upwards
> My spirit walked not with the souls of men,
> Nor looked upon the earth with human eyes.........
> My joys, my griefs, my passions, and my powers,
> Made me a stranger."

The world made him the darling of a day and the outcast of the morrow and it suffered him to bear "through Europe the pageant of his bleeding heart." He was in his own words a "Pendulum between a smile and tears."

He contracted an unhappy marriage and his wife obtained a separation after twelve months of wedded life. The reason for this act is not known; but this circumstance lay heavy on his heart. He was to an unstinted measure heart-borken. This unhappy event of his wife's desertion aggravated the circumstance of his life and now under a strain of this nature he was forced—as any other would be forced—to give vent to his feelings, for the sake of self-consolation, and he gave vent to them in verse. He was sincere and straightforward in his utterances. In his opinion his age was base and fallen; this notion filled his heart with contempt and scorn for it. He declaimed aganist the follies of society and the silent mysteries of English private life—nothing traitorous or criminal—and for this to be driven out of England, from his native-land ?—an action not ruled by reason but by an uncontrollable wrath which appeared peerless justice to England and even now appears so to Englishmen alone.

If repentance can do anything to bring about compassion surely Byron is one who should be pitied and forgiven. There is a strain of tearful repentance pervading his works. He was choked with slashing criticisms and unsparing condemnation for his faults—though they are not very grave—but let him breathe freely after his penance. He had many failings since he was not trained to be a "victor sui", but yet he was shedding tears in sack-cloth and ashes. This fact alone is sufficient for us to overlook his faults.

Tenderness and love he had in abundance and——a bad man! These lines to his sister Augusta speak volumes of his affection;

"My sister! my sweet sister! if a name
Dearer and purer were, it should be thine;
Mountains and seas divide us, but I claim
No tears, but tenderness to answer mine;
Go where I will, to me thou art the same—
A lov'd regret which 1 would not resign."

Again his boyish passion, love for Miss Mary Anne Chaworth—instance of ideal love left unrequited—is referred to in many of his works. In "The Dream" he saw "her who was his destiny", "the starlight of his boyhood" and "The Lady of his Love." He wrote the lines to her beginning "Oh! had my fate been joined with thine" and certainly there is much to be gathered from this single line—perhaps he would have said "my prospects would have been better."

His views on conventionalities were quite antagonistic to the then existing social customs. He suffered exile for his straight-forwardness from the hands of his obdurate-hearted mother, England who did not even judge of her son (sons I should say referring to Shelly and Keats) with equanimity. He was refused a burial place in that awful repository where deceased merit lies, and he was, in a word, forced to give a live-long audience to "The still sad music of humanity." It is unfair to judge severely of him in whom misery has delighted to trace her semblance, from the verdicts of critics who felt no sympathy with his life and work.

R. THIRUGNANAM.

Senior A.

Is Everything in the Universe Of the Same Origin?

EVERYDAY there is in the universe a tendency in the material and animal worlds to pass from a state of homogeneity into one of heterogeneity. As the quantity of matter in the universe is always constant these changes must be due to the mutual action between the different forms of matter existing. As invention and discovery this change is taking place and a few years hence there will perhaps be more complex forms of matter than at present.

There are known at the present day 84 recognised elements (or elementary forms of matter). It is a disputed fact as to whether these elements are forms of matter wholly different from one another or whether these so-called elements are but aggregates of one kind of matter, and so combined that they cannot be split up into the original substance with the means at present available. There has been much speculation over this, theories have been propounded and have perished. There is no direct evidence for us to believe that all elements are of the same origin but there is much circumstantial evidence which it is difficult to ignore.

To the student of chemistry it is a familiar fact that the elements form different groups or families where the properties of the different elements in the group have a close resemblance to one another. Also these elements of a group almost occur in Nature together, and there is a gradation in the properties of the typical elements of the

different groups. This cannot be the result of mere chance and it is quite probable that the elements of a group contain matter in common and have been formed from one simple orginal substance.

For a long time it was thought that different elements were built up of different ultimate particles known as atoms and that the atoms of each element had no relation-ship with those of any other. As shown in books on Physics each element has what is known as a spectrum. Each element has its own characteristic spectrum and this usually consists of a number of lines definitely arranged and of distinct colour. When brought under the influence of a magnet these lines are affected differently. If an element consisted of but one kind of ultimate atoms it is quite reasonable that its spectrum should have consisted of a single line and at least all the spectral lines should have been affected in the same manner by a magnet. Might it not then be possible that the so-called atoms consist of different complex aggregates of particles of matter held together in some unknown manner?

The spectra of the elements of a family show a resemblance to one another and the spectral lines tend to form homologous series. Moreover the spectral lines of corresponding related elements are similarly affected by a magnet. This evidence makes it quite probable that the atoms of the different elements in a group contain some aggregates of particles of matter in common

Some of the hotter stars and nebulae are at a higher temperature than the sun, the sun at a higher temperature than the planets. It is an undisputed fact that with rise of temperature all complex forms of matter tend to split up into simpler ones; and elements have for a long time been considered indivisible. If this were so, the stars nebulae,

sun and planets should, if they do contain any elements have all the same elements or at least there should be no regularity in the elements they contain in passing from the hotter to the cooler stars. It has however been found that the hottest stars contain the hightest and hence the least complex elements and that on passing to the cooler more elements and heavier ones appear and the "order of the appearance of the cooling stars is approximately the order of their increasing atomic weight (corresponds to the heavier of the atoms and hence of the element.)" It is hence inferred that the constitution of the stars passes through a real change in the nature of the constituent elements and that there is a progressive tendency of the element to assume more stable forms on passing from the hotter to the cooler stars......Hence atoms are built of particles which form more and more complex forms on passing from the hotter to the cooler stars.

In recent years some radiations known as "Caltrode rays" and with remarkable properties have been obtained by passing a current of electricity through an air-tight tube which has been partially exhausted. These radiations are supposed to be due to streams of minute particles which have been formed by the disintegration of the atoms. The properties of these rays are found to be the same whatever be the gas in the vacuum tube. Hence it is inferred that these particles are common constituents of all gases and of all elements.

All this seems mere speculation but it is difficult to let these facts pass by without notice and recent investigations about the remarkable group of radium elements have supplied further evidence that the universe is all composed of one kind of matter and that the atoms of all elements are but aggregates of varying complexity formed from one kind of primary matter.

If then this universe is composed of one material, the question might be asked why we cannot split up the elements into simple forms of matter. The answer is our means are not sufficient. The highest temperature we can obtain is about 5000° and most of the present elements might split up into simple ones like hydrogen if we could raise the temperature to about 25,000° as shown by the elements that can be recognised in the hottest stars. If the highest temperature at our command was about 2000° perhaps some of the present compounds would certainly be regarded as elements. Perhaps in time we might come to a stage when at least part of the elements will be decomposed into less complex ones and we might have the means of making most of the known substances. The animal world need not be excluded. Though flesh and blood have not yet been made, some constituents of the animal system like urine have been prepared. These things no doubt tend to change our conception of the world and it has at least taught the world reason.

M. W. F. ABEYKOON.
College Form.

The Boy Scout movement is the most significant educational contribution of our time. The naturalist may praise it for its success in putting the boy close to nature's heart; the moralist for its splendid code of ethics; the hygienist, for its method of physical training; the parents for ability to keep the boy out of mischief; but from the standpoint of the educator, it has marvellous potency for converting the restless, irresponsible, self-centred boy into the straightforward, dependable helpful young citizen.

DEAN RUSSEL.

The Scout Troop.



THE Troop has now a total strength of 66. Of these 45 are Day Scholars and the rest Boarders. The Day Scholars form 4 patrols while the 21 Boarders are divided into 3 patrols. The Day Scholars have their rallies on Mondays and Fridays. The Boarders find it convenient to hold their rallies on Saturdays and Sundays. Both the sections have been reorganised since the beginning of the current term. The troop has been thoroughly weeded out and the slackers are no more in it. Those that are in the troop are very keen and enthusiastic. We have an average attendance of 94·5. A pleasant feature with them is that they attend the rallies with little or no persuasion. "Through and through Scouting is a voluntary system, in which there is compulsion indeed, but the compulsion is that of the boy's own conscience" writes Mr. A. C. Houlder, M.A. in the last number of the "Scout." This applies very well to our Scouts.

Our Patrol Leaders B. C. P. Cooray, E. F. Kannangara, A. V. Kannangara, D. R. Wickramaratne. and E. W. de Zoysa are enthusiastic and business-like in the management of their patrols. There is no doubt that the Scouts have been infected with the enthusiasm of their Leaders.

With the beginning of September we had to exempt Linton Salgado of the Stags, E. A. Wijesooriya of the Tigers and L. H. Illangantilake of the Swifts——patrol Leaders



B P. SCOUTS. 7TH COLOMBO (ANANDA) TROOP.

of the Boarding House Scouts—from the rallies as their examinations are drawing nigh. The Seconds N. D. Paulus, E J. S. Rodrigo and M. D. Munaweera, respectively have taken charge of the above Patrols. It is pleasing to find that the absence of the Leaders has not at all told upon the efficiency or enthusiasm of the Patrols. The Seconds deserve congratulations for the keeness with which they carry on the work.

Most of the Scouts are recruits and they have completed their Tender-foot and Second class Tests. The Patrol Leaders and a few Scouts have almost completed the first Class Tests and have got some proficiency badges too. If the Scouts were to keep up the keeness with which they do their Scouting now we believe we would be able to attain a high standard of Scout training. We follow the Patrol system of that Great Scout Roland Philips. The Patrols are entirely managed by their Leaders. Games form a regular item of almost every Rally.

Patrol Leader B. C. P. Cooray has been recently appointed the Senior Patrol Leader and he does duty as the Librarian too of the Scout Troop. Patrol Leader E. F. Kannangara is the Secretary of the Court-of-Honour and helps us a great deal by holding the meetings regularly.

We would very much appreciate if some of our Old Scouts would offer their services to the Troop. We see two of them on the staff. We see other Ex-Scout Officers and Scouts round about and they would really be doing a good turn by at least examining the Scouts in some of their tests.

We are glad that some of them have promised to help us materially by becoming Assistant Scout Masters before the end of the current term.

With the beginning of the term our Club Room has disappeared. In its place stands that fine Library of the College. Scout materials are scattered about the premises of the College. How greatly are we handicapped the Scouts alone will know! We hope that our Honorary Commander will take the first opportunity to supply us with this greatly felt need. With the disappearance of the Club Room our little Red Cross Station has also disappeared. The Scouts used to attend to the sores and cuts of the boys of the College when they had the Red Cross Station. We hope to start the Red Cross Station on a larger scale and attend to the neglected sores and cuts of the poor of the lanes that are close by to our Head Quarters.

The Inter-Patrol Competition that was started this term has been won by the Fox Patrol and the Silver Cup is presented to Patrol Leader A. V. Kannangara. We heartily congratulate him and his Scouts. The Boarding House Scouts had a Camp at Cotta towards the end of September. Scout-master C. V. Wickramanayake and his Troop,—the 6th Colombo–helped us in many ways and we thank them heartily. The Officers, some of the Day Scholar Scouts, and Mr. T. E. Perera of the College Staff paid them a visit and made the time more enjoyable. A few photos of the camp appear elsewhere.

We take this opportunity to welcome back to the island after an absence of 3 long years Mr. F. G. Stevens, the Colonial Commissioner. He is a tower of strength to the Scouting of the Island. We are on the eve of welcoming another great Scout in the person of Mr. F. G. Pearce, once the acting Colonial Commissioner. Scouting in the Southern Province was mainly the results of his efforts. While welcoming these two chiefs we are sorry to lose Mr. E. B. Denham, the Chairman of the Western Province Local Association by his departure to Mauritius as Colonial

UNDER CANVAS



(1) ANANDA SCOUTS AT COTTA.

(2) SCOUTS AT PLAY: A PANDAL.

(3) AN AMBULANCE PARTY AT WORK.

Secretary. The ardent supporter and admirer of the Scouts that he was, he has given every possible assistance to the Scouts in general and the Scouts of the Western Province in particular.

OUR OLD SCOUTS.

Messrs. H. D. A. Mivanapalana, E. A. de Silva, D. H. A. Weerasingha, K. P. E. Kodagoda and N. B. de S. Wijesekare have passed the Proctors' Intermediate Examination. The first-named is in charge of the Scouts of the Boarding House.

Messrs. G. C. Edirisinghe, E. W. Gunapala and A. M. Silva are on the staff of the College.

Mr. M. W. M. de Silva has passed the first Professional Examination of the Medical College.

Mr. K. T. Samatapala has joined the Medical College.

Mr. D Y. Pathmaperuma has joined the Medical College in Calcutta and is attached to a troop there as an officer.

Mr. H. P. Pemanis is a student at the Engeneering College in Bangalore.

Mr. C. P. E. Siriwardhena is on the staff of Ananda College and Editor of the College Journal.

Mr. V. N. Peiris has passed the Government Clerical Examination and is working at the Education Office.

Messrs. D. V de Silva and T. M. Kurukulasekara are Brokers. Mr. Samson Edirisinghe has joined Government Service and Mr. A. N. T. Duffey has joined a commercial firm in the Fort.

Mr. M. D. F. Abeyratne and H. W. Dahanayake have "gone back to the Land." The former is a proprietary planter and the latter is on the staff of an estate at Matale.

Messrs. E. G. H. Amarasekare and D. R. Wickramaratne have joined the Government Factory.

E. H. DE ZOYSA.,
Scout Master.

A Day of Adventure at Ananda.

"Number, please?" was the query from the Telephone Exchange. "Double Five Seven, please" I said.

"Double Five Seven?" the echo came.

"Yes, please."

A pause, and then I heard another voice say "Hallo!"

"Is it Ananda College speaking? May I speak to the Principal, please?"

"Principal speaking," came the welcome reply.

I told him who I was, why I rang him up and how much I wished to see his College, if he had no objection.

I was quite welcome he said; on the following day—at 9 a.m.—it was agreed.

I was impatient for the hour. Up the Union Place, past the General Hospital, along the Tram Road, when lo! I was held up opposite the Daily News Press. I was not the only unfortunate: A tram car on one side, a few motor cars behind it, rickshaws all in a row, cyclists many in a line and to add to my miseries cries of *pitta, pitta* in front of me. A bullock cart stood right across the road laden with chests of tea. The bulls evidently intended a strike against their masters. The sight would have moved even the Patron of the Society for the Promotion of Cruelty to Animals!

I was impatient, left my conveyance, squeezed myself between the car and the carts and was soon at the College gate. A gong! It seemed more like an alarm to draw the attention of the boys that had gathered round the scene

outside the compound to get to their business Another of this gong—my friends will excuse my saying that it was about to frighten me out of my wits—and I saw the boys marching, mostly in pairs, towards—was it the place where I was held up a few minutes back? No, to the Hall I learnt later. Very reluctantly I broke the line in which the boys were marching; and one of them kindly directed me to the College office. I arrived just in time to see that the Principal was preparing to leave his room. I have heard of him before but this was the first time I was face to face before him. I perhaps looked at him rather unceremoniously. The more and more I gazed at him the more and more the wonder grew that "one small head could carry all he knew."

He extended me a cordial welcome and promised to be back as soon as the assembly was over. The office arrangements were a study in themselves and would have done credit to a Minister's Chamber. In a corner of the room I saw a plan of the premises and before the Principal returned I had enough time to study it carefully. I examined it closely and made a rough copy of it; and when the Principal returned I confessed to him what I had done in his absence and asked the favour of being permitted to see the place all by myself. He consented as readily as he did the previous day through the 'phone.

I stepped into the adjoining-room. Right in front of me and seated on a "box-seat" under the stair-case was an old man—I should have said venerable old man—with the air of one who had seen the creation of this world if ever it was created! If that is an exaggeration he was at least one of those who discovered the use, and to this day, teach by practice the virtue of chewing betel. I rather suspect he took his seat there that he may pursue his studies in that noble art and enjoy its pleasures undisturbed by the passers by.

On my left was a long counter and behind it a band of young men. One who was head and shoulders above the rest seemed to be in deep meditation (?) with a book full of figures well spread out before him. It must be added that in length and breadth the book was of an unusual size but not out of proportion to the young man who received inspiration from it. Opposite him was seated another with a lawyer-like look and a pile of well—bound books that bore evidence of much use and frequent handling. High on a chair elevated from the rest sat a third reckoning, so it seemed, the days each man, woman and child, in the school had lived and how much longer they should continue. A little further away from these was a fourth with a telephone stand on his right, a rubber stamp rack on his left and other evidences of his being the Lord Privy Seal. A small opening in the wall that separated the Principal's room from the office through which he could hold communion with *him* lent further support to this theory.

Passing these I found myself in a den with a small opening—for light and air, I suppose. "You see" the only inmate said " you see, this is the bookstall. Shall I show you the door out?" His simplicity showed that he did not mean what he said and I bowed my thanks. Excaping out of it I came to the verandah of the building. In the first room presided a teacher who seemed every inch a gentleman. The black-board of the adjoining class bore testimony to the wide knowledge and deep learning of the master. The third room looked a Court of Appeal: only the judges sat too far apart. One in traditional alpacca coat was seated in a corner, and the other in the middle patiently listening to the pleading in Sinhalese—often from many a learned counsel simultaneously. In the next was a teacher recounting the ten sins and condeming the noble

art of killing! Then I passed a room with one door closed which to all appearances was a store room. I had a glance at the Notice Board and found some notices old and new announcing meetings and bearing no date, which reminded me of the boutique-keeper's "No Credit To-day."

The few minutes spent here were not unprofitable; while my eyes scanned the Notices my ears enjoyed a "lesson" in History which would have done honour to a University College lecturer. In the second room also History was the subject taught and the flourishes in the writing on the Black-Board well illustrated the mode of script then prevalent in England. Boys in the next room were evidently well drilled and disciplined: they seemed to repeat old Euclid word by word and letter by letter! The room further south was a contrast to the last but one and attempts at printing letters were successfully made—the master and the boys learning it for the first time. The next room, the last in the row and of an eccentric shape housed a number of budding philosophers of seven and eight who attempted to solve the problem "Is a boy a Buddhist because his parents are Buddhists?"

There was a bell—not the gong—and turning round I saw a few boys congregate near the Notice Board. A notice in violet ink has in the meantime been added; direct in language and brief in wording, it had all the characteristics of a Military Command and bore a date! What I had mistaken for a store room was now open. Was I really mistaken? It partook of a store room for cricket materials and Scout staves, a safe-room for garden tools and rollers, and coolies' beds and clothes and keep-a-thing-for-seven-years-and-you-will- at- last- find- a- use- for- it- articles, a rendezvous for the two Drawing Masters where they admired their pupils' drawings and mourned their own lot! I made

up my mind and found my way through; turned my eyes to the left and thought a man attempted suicide: I was rejoiced to learn that he was the armoury-cleaner and was only inspecting rifles letting the light in and complimenting himself on their bright appearance! This information I obtained only when I had gone to the room at the other extremity. Here in an air-proof corner was a desk kept neat and tidy with chairs all around. I would have imagined this a comfortable corner, its ill-ventilation not-withstanding, had I not spied that just overhead glass tiles had been set in to make the occupants' life too unbearable! Perhaps a device unintentionally adopted to remind them that to supervise a school is not to remain indoors and issue circulars by the dozen and excuse-chits by the score! My hypothesis was confirmed by the fleetness with which a lady bearing the hall-mark of authority entered one of these pigeon-holes and soon after rushed out of it. The other pigeon-hole was occupied by a gentleman, who, true to the proverb "laugh and grow—," seemed to be a round man in a round hole.

Stepping out into the compound I wondered for a moment whether I was at Torrington Place; or was it that for lack of accommodation in the Lunatic Asylum the juveniles were quartered in the first three rooms on my right-hand side? Else it was difficult to account for the very merry time that children between the ages of four and eight had in these rooms. They were evidently eager to be in the school: either times have changed and school is no terror to the children of the present day or descipline in the schools in now lax and children make it another play ground. I shall not say further for fear of seeming ungrateful to the Principal! On I passed. The next room occupied a central and in many

respects a unique position. What a contrast to the others it was—furniture of a different type; the teacher on an elevated seat; her assistant (I am told he is the monitor of the class) in a reserved seat and other mortals given desks and chairs of a pattern all their own; walls decorated with pictures etc. The last three rooms were severely left alone; no lattice-work; no distemper; no white wash! I shall not be again unkind to the authorities and would add that the rooms were awaiting their turn to be repaired and repainted and redistempered one by one; as they were they reminded one of Mellin's Food advertisements—a lean baby before taking the patent food and a fat robust child after taking it for a week.

Parallel to this and on the other side of the compound was a row of cadjan-roofed rooms undoubtedly the coolest in the premises. In the first were appropriately inscribed by the occupants the words "Honour to whom honour is due;" and underneath was placed a photo of Colonel Olcott. In the next room a forgetful boy was reciting

> How sweet are looks that ladies bend
> On whom their favours fall!
> I never felt the kiss of love,
> Nor maiden's hand in mine.

unwittingly omitting the intermediate lines and provoking a well-merited laughter. The master in the third room though in a white suit wore a khaki shirt, and though beaming with smile and joining the boys in their jokes ruled with a firm hand, and all seemed to live and move in a military atmosphere.

The adjoinning room well illustrated the evils of diarchy. The Form Master, so I concluded, because he was so much at home, and the Drawing Master seemed to

share work and confusion was the prevailing state of affairs. The next was in charge of a teacher evidently ill but a respector of "duty first." The sixth was a quiet class with a quieter master practising hand-writing. The next was making "a root and branch" study of the *Suriya* tree. The last however was the most attractive of all the rooms. Bunches of plantains and plates of cakes, pattees, and sandwiches were temptingly displayed; but the seats were all empty excepting one in a corner occupied by a clean shaven gentleman in spotless white. I learned later that he was the bard of Bentota, the Poet Laureate of the School and that he was engaged in writing an Elegy. Soon after the bell rang—the gong rather—and the tuck shop was full of life and animation.

I retraced my steps and coming back to the miscellaneous room through which I had made a passage out, I found that it was now closed and converted into a breakfast den.

* * * *

In the room opposite the passage my eyes caught the words "Form II D"—the D division of a form?—or did D stand for dots?—so small and young were the boys and so fresh and baby-like their master! The next class was in charge of a teacher who seemed to have seen many years' service. In the third was a young teacher whose voice had reached me before I left the Principal's room and was ever since ringing in my ears. An enthusiastic master in the next room was giving a dramatic lesson and spoke with the authority of one who was the monarch of all he surveyed. In the last room stood helplessly a master whose voice was drowned in the roar of the ocean. The vase of flower on the table and the pictures on the walls however had their silent but effective tale to tell!

On my left was an upstair building and thither I wended my way. "The stalls were void and the doors were wide" and just as I entered a gentleman came down the steps preceded by a boy carrying a mace and followed by a lame man carrying a *thubla*; one glance at me through the glasses and the eyes were at once turned away from me. Yet I felt as though he had measured me from head to foot with the carefulness of a constable who searches a pickpocket's clothes. I was however left unchallenged and up the steps I went. Here again my presence was unnoticed by the only occupant who, with silk handkerchiefs, beakers of coloured liquid and a wand, seemed to be performing some "magic tricks."

* * * *

The last building I had to visit was the most up-to-date one. The marble slab bearing the name of the illustrious king after whom it is named was dated B.E. 2463. B.E ?—was it that the old order had changed yeilding place to new ? What a stride from the days when Buddhists kissed the Bible in the Courts to the time when the Buddhist Era had taken the place of Anno Domini ! In the left hand room were comfortable chairs arranged most disorderly ; as a retiring room it was all one could wish such a room to be. In the corner at the further end was a gentleman seated before a desk groaning under the weight of a heap of exercise books which seemed to absorb his whole attention. He was of an athlete build and his appearance was that of a man born to command and command well. On the Black Board in the adjoining room were some magic figures and the boys seemed to follow some strange study. In the next a teacher was lecturing on Modern History with marked accents and measured pauses. Livy was held up to admiration in the third, and terms like weight and power and fulcrum were freely repeated in a shrill

voice in the fourth. Boys of a different grade occupied the next and Scott seemed to be their favourite novelist. A torn map was exhibited in the adjoining room and what seemed to me a puzzle was put upon the Black-Board in an inimitable fist: "The result of a cricket match played in Australia on Wednesday afternoon is reported in the morning papers of the same day in England. How do you explain this?" The puzzle was clearly beyond my powers of solution. Further I advanced. Here a class room ideal in many respects with pictures, calendars, flower vases, table cloths, hat-racks—all in order arranged—showed that the teacher was a warm admirer of Plato in spite of the fact that some boys were standing on the chairs! The hideous gong went again and all I could see of the last room was that it was in charge of a teacher wearing a tie of Gold and Maroon—an evidence that he was a loyal old boy of the College.

Some boys rushed towards the Hall and with them I also went in the same direction. The gentleman who was preceded by the mace bearer and followed by the *thubla*—carrier seemed to be the moving spirit of the place. He was at once the stage director and the controller-general of the crowd of boys that had gathered in the body of the Hall.

Reluctantly-very reluctantly indeed—I returned to the College office to find that the Principal had been called away suddenly and had just left the premises. Only the exponent of the virtues of Betel-chewing was there. In reply to my questions, he leaned forward, applied one hand to the chin, and the other to the lower chest, and in a very humble manner which made me feel that he was really a venerable old man, said "Loku Mahatmaya home gone,

sometime will come, some time no come. Can't tell, not sure; if master like I go and see, all masters gone.——Yes, yes, one issimal master upstair is."

I went upstairs and learnt that the gentleman who was there was the custodian of the library and the editor of the College Journal. He was by no means "issimal." Perhaps he had no equal in the whole College! I was foolish enough to tell him what had brought me to the College that day, and he extracted a promise from me that I would send my impressions to the Journal in return for his conveying my thanks to the Principal.

* * * *

I was not satisfied. I thought I should tell the Principal how much I was obliged to him for giving me the opportunity of seeing the College. I rang up the Telephone Exchange and gave the lucky number: Double Five Seven. I asked for the Principal and in a sharp voice the reply came "Can't speak to him now;—very busy in a class. Please ring up later" and later I did. "Double Five Seven, please" "—engaged" came the reply in a sweeter voice. I was not disheartened yet. A third time I rang up. Fortune had at last dawned upon me - so I thought. "Double Five Seven, please" I said full of hopes! "Here I am,' came the reply—not through the 'phone, but from behind me; and turning back I saw the "issimal" master to whom I had promised the manuscript that day. He assured me that he had faithfully conveyed my message to the Principal and there was no use troubling him again through the phone. He suggested that if I was particular to show my gratitude to the Principal, the best thing I possibly could do was to let the world know through the pages his Journal what my impressions of the visit were.

AN ADVENTURER.

Our Cadet Corps.

For several years past the idea of forming a Cadet Corps at Ananda College had engaged the attention of many of our former Principals. In fact Mr. Fritz Kunz had made all neccessary arrangements at one time. The objections raised by the Buddhist parents and by the Board of Management stood in the way and invariably each Principal had to drop the idea altogether. Under the present Principal things have changed completely and at last in January this year this long cherished idea of a Cadet Corps assumed something like a practical shape.

Two Sections, the Juniors and the Seniors, each to begin with, consisting of 55 and 50 Cadets, were formed under the Command of Messrs. D. M. de S. Abhayanayake and D. S. Gunasekere respectively. The strength has now been raised to 130 Juniors and 75 Seniors. The boys take a keen interest in the Corps and attendance at Parades at present on Tuesdays and Thursdays is quite satisfactory. As a rule enrolment in the Junior Cadet is compulsory for boys between the ages 13 and 15 but not in the case of the Seniors.

The Juniors 40 strong gave a guard of Honour to H E. the Govérnor at the last College Prize Giving. H. E. was very pleased and congratulated them on their smart turn-out. Considering the short time they had before them for training all were agreed that the boys did excellently well. 33 of the Senior Cadets attended the Annual Camp of training at Diyatalawa held last August. They greatly appreciated their first experiences in the patnas of Uva which must have appeared almost a foreign country to many of



THE SENIOR SECTION OF THE NEWLY FORMED CADET CORPS

them. The pluck and readiness shown by them in their first camp life were observed and commented on by several officers in Camp. The Commanding Officer particularly was very pleased with the spirit displayed by the boys during the whole of the Camp.

The Annual Course of musketry has just been gone through by the Seniors at the Hunupitiya Range under the direction of sergent major R. Newell, the Inspector of the Corps. A great deal of enthusiam is being displayed by all concerned in the movement and before long Our Cadet Corps should be able to hold their own against any other in the field.

■ ■ ■ ■

Never yet
Was noble man, but made ignoble talk;
He makes no friend who never made a foe.

TENNYSON.

■ ■ ■ ■

Praise undeserved is scandal in disguise.

POPE.

■ ■ ■ ■

Defer not till to-morrow to be wise
To-morrow's sun to thee many never rise.

CONGREVE.

Many improvements have been carried out in the Library and the Reading-room since last term. They now occupy the first floor of the old upstair building which has been made specially adaptable for the purpose by the addition of several windows and glass tiles. These bring enough ventilation and light to the once dark and warm room. The floor is completely carpetted and several pictures of great men of literature adorn the walls so that the surroundings are most agreeable for study.

The number of books in the library has been considerably increased and the College is indebted to its philanthropic friend and benefactor Dr. W. A. de Silva who presented to the library Arnold Bennet's selection of 387 volumes which he brought with him on his return from England. This is a splendid selection representative of the whole range of English Literature dating from the earliest times to the present day. An attempt is being made to get as many books as possible on Religion specially Buddhism and on Ceylon History. But unless the help of some of our rich well-wishers is extended to us by following the worthy example of Dr. Silva the task of making the library worthy of the College will be too great for the authorities to undertake.

The present library is by no means proportionate to the vastness of the Institution. The number of volumes is comparatively very small, nor is there enough room in the present buildings to have many more. But the future is bright with regard to the library for a very spacious two storied building is in the course of construction in which the

top floor will be used exclusively for the Library and the Reading-room. Perhaps our friends are only waiting till this building is completed to take the first opportunity of contributing their share to this great and good cause.

It is contemplated to have vernacular books in the new Library and this will be a great advance in the cause of the vernaculars; but before doing so it is necessary to be sure that the full advantage of such a library will be taken by the boys, for at present to judge from what use they make of the vernacular papers and magazines that are tabled in the Reading-room, the prospect of such a venture is by no means encouraging. But now that the vernacular forms a regular subject in the College curriculum the advantages of such an addition will be inestimable specially because the boys will be in a better position to appreciate the vernacualar.

The Reading-room is greatly reinforced and the list of papers and magazines tabled is given below. This list will show that few Reading-rooms in Ceylon could boast of such a wide and reprcsentative range of daily and periodical literature. The foreign papers and magazines are directly bought from the publishers in the various countries so that the latest publications are tabled within the least possible time. The boys make the best use of the English section of the Reading-room; but the same cannot be said, as mentioned before, of the Sinhalese section.

Both the Reading room and the library are open only to the boys of the Upper School, but in the near future there will be a general library for boys of the Middle and the Lower School who have now to depend on the class libraries. There is a great demand for books from the reference library which has a fair collection of books a list of which is also given

below. In conclusion the students of the Upper School deserve thanks for it is seldom that books are badly handled and papers and magazines misplaced.

The Reference Library Consits of the Following Volumes.

The Encyclopaedia Brittannica.
The Historian's History of the World.
The Centuary Dictationary Cyclopedia and Atlas.
The Modern Cyclopedia.
The Illustrated Chamber's Encyclopaedia.
The International Library of Famous Literature.
Encyclopaedia of English Literature.
The Customs of the World.
Jack's Reference Book.
The Great War.
The Following Magazines and Papers are tabled in the Reading Room.

ENGLISH.

Punch.
The Spectator.
English.
The New Statesman.
The Children's Magazine.
The Bookman.
The Round Table.
The New Witness.
The Contemporary Review.
The Manchester Guardian.
The Herald of the Star.
The Daily Herald.
My Magazine.
The Times Literary Supplement.
Do Educational Supplement.

The Review of Reviews.
The Modern Review.
Popular Science Shiftings.
Good Health.
The Studio.
Shama'a
The Indian Magazine.
John O' London's Weekly.
The Ceylon Morning Leader.
,, Daily News.
The Buddhist.
The Mahabodi Journal.
The Various College Magazines.

SINHALESE.

Dinamina.
Singhala Jatiya.
Sarasavi Sandaresa.
Sri Dhamma Sri.
School News.
Satyartha Sangraha.
The Dawn of Lanka.
The Young Buddhist.
Sathbasa.
Sri Kavidhvajaya.

We live happily indeed, not hating those who hate us; among men who hate us, we dwell free from hatred.

Dhammapada.

The Last days of My College Life.

WHAT a world of visions and memories arise before our minds when we look back to our school-days when we had the happiness of enjoying the company of our dear friends, whose society shut out from us the cares and troubles of the world! With what a pang do I look back to the past when all in a moment flash to my memory

> The fields, the farms, the bats, tho books
> The glories and disgraces
> The voices of dear friends, the looks
> Of all familiar faces.

Little did I know then that school-life was about the most enjoyable period of man and I believe it is the case with every school-boy who thinks that his is a most unfortunate lot—unfortunate no doubt when the teacher little understands the nature of his pupils and thus inflicts punishment on them and occasionally on himself by inflaming his spleen. The lot of myself and my friends however, in this respect was a happy one, for our teachers were the very emblems of love and sympathy.

The incidents of my last days at College are still fresh in my memory. Some of them I shall not here relate lest I should be giving out secrets too soon (for hardly 100 days have passed since I left College) and prove myself a traitor to my friends. Perhaps after the lapse of several years I may commit them to writing in these columns if the then editor will allow me some space. However that may be let me confess that these incidents have taught me some very valuable lessons which might some day or other be of

immense benefit to my career. It was my hobby to study the character, the temperaments, weaknesses and the good qualities of each and every school mate, and by this means I have learnt to distinguish the frank-hearted from the hypocrite, the flatterer from the friend and the magnanimous from the selfish.

Space does not permit me to give a full account of each school-day separately; but the subject is so facinating and the items of each day are so prominent in my mind that I cannot forbear dwelling on at least one day of the week.

As a rule, the school boy watches with the greatest anxiety the dawn of Monday; not because he feels any loss of being away from College the previous two days but because he wishes to see the school-mates and chat with them after, in his opinion, a considerable lapse of time. So it was with me. From Saturday I was longing for the dawn of Monday when I could meet my class-mates their countenance beaming with joy. One relates the nocturnal adventures he had experienced on his return from the picture-palace or as he was going to fetch the Doctor, another speaks of the strokes and the splendid style of batting that Mr. X. exhibited in the match that was played on the previous Saturday; whilst some attempt to get into the shoes of the Inspector with his bag or the Professor with his spectacles demonstrating the various facial expressions in the study of physiognomy. We go about, we sit, we dance, we jump, we smile and rush from topic to topic speaking of things within our sphere and without, when the morning bell reminds us of our day's duty. Whatever we are doing whether dancing, playing or meditating, at the sound of that bell—that call to duty, we rush to our class-rooms like a flock of terrified sheep. It is a sight worth being described either by the pen of the poet or the pencil of the artist.

What we do in the class-room I shall not tire my reader with lest he may prove a harsh critic; but suffice it to say that our teachers were seldom displeased with us in spite of many irregularities, for some of my friends possessed real knack of avoiding a knotty point. Although we may have failed on several occasions to solve a problem in Algebra or construe a sentence in Latin we seldom failed to demonstrate to the teachers that no homework was given whenever we were not prepared with the work set for the day.

It was during the interval when the College was closed for breakfast that our circle of friends became enlarged as students from the other classes also joined us. The progress of the world and its future destiny, the philosophy of life and politics are our common themes, the last specially in which ordinary conversation reached the height of passionate eloquence. Every one of us seemed to be very earnest—in words specially—some wished for a Singhalese Monarchy, some for total separation from Great Britain and others for self-government. To tell the truth we were a set of extremists or to speak more correctly a set of mad chaps.

When the evening session is over, we have a very interesting time. The Debating Union has its meetings on Mondays and all the Upper Form boys are expected to take part in the deliberations. At the start I had a mortal fear of entering the Debating-room and it was in a very unusual way that I got over it. One day, after school, my friends got hold of me and marched me at the sword-point to the Debating-room. I was made to occupy a seat. It was after I was there for some time that I new the nature of the work going on. It was a debate. Student after student, they were indeed promising youths, was displaying his oratorical powers. I looked at them with a vacant gaze. I was like a fish out of water. Though not deaf

or blind. I could neither hear nor see what was happening about me. I was in this awkward position for a considerable time when I came to myself on hearing the President calling upon me to speak. Good heavens! To express colloquially. I saw stars! I was shivering from head to foot. I got up as it were by instinct and began, "Mr. Chairman and Gentlemen, I.........I........." forgot everything, even where I was, I looked up, looked around, waited for about two minutes, plucked up courage for a moment, concluded, "hope you would excuse my inability to speak owing to a bad throat" and stumbled to my seat.

This first day's experience had a wholesome effect on me. It was indeed a blessing in disguise! for it was that sense of shame and humiliation experienced that day that made me attend the meetings regularly and take part in the proceedings. What a deep debt of gratitude I owe to my friends who on that memorable evening took me to the meeting by force?

Gentle reader, I have told you as precisely as possible how the Mondays were usually spent. The other days deserve no special mention but for the fact that the evenings were usually spent in the company of a select few, and especially in the company of a fragile looking boy, who, my heart prompted me, would be one of the greatest treasures I could have acquired at College.

It was towards the close of my College career that the real foundation of our friendship was laid. His conversation was so agreeable, his manners were so winning and his face was so cheerful, that I never grew tired of his company; and the more I enjoyed it, the more I liked it. Thus we were growing together in warm and honourable friendship and every evening the setting sun shed its

golden beams over our heads as we were seated together in the College lawn. During such happy moments many and varied were the thoughts that were working in my mind. I thought of my own future and my friends whom I was beginning to love as a brother.

When the term of my College life was drawing to an end, I felt that I was going to leave behind me one who was dear to me in several ways; and I could not for the life of me impart to him this dreadful secret: but when I took courage to tell him that my school days were numbered, I was rejoiced to hear that he, too, was going to bid farewell to his alma-mater. Happy concidence! I could now be satisfied that school-life no more afforded me those charms which linked me to it.

Happy days, happy memories, happy acquaintanceship! Never more am I to experience the bright visions of a student or to pass within those grey walls such happy moments in the company of those attached to me by a brotherly affection!

N. P. de S. W.

And now, friends, desires are evil and hatreds are evil; and for the getting rid of desires and hatreds there is a Middle Way, vision and knowledge-bestowing, which leads to Cessation, to Insight, to the Supreme Awakening, to Nibbana. And what is that Middle Way? It is even the Excellent Eight-fold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Recollectedness, Right Meditation.

Majjhima Nikaya.

Our National Faults.

[*Prize Competition Examination 1920.*]

Essay—First in order of Merit.

AT a time when the spirit of nationalism is throbbing the heart of every self-respecting individual of the civilized world, when all nations great and small are clamouring for the management of their own affairs, when self-determination is the watchword of the greatest statemen of the west it seems not out of place to ponder a while over our own national faults, for we are apt to overlook these and consider ourselves faultless. Such a consideration would indeed mean a stagnation in the path of national progress. No one can deny that each nation has its own faults. The greatest of nations, nay empires, had their own faults. The downfall of many of these was caused by national faults. The Roman downfall was due to the luxury and the easy mode of life the Romans got themselves accustomed to as soon as their martial valour had disappeared. So have the nations of Babylonia, Syria and Egypt fallen. Our own small nation which had maintained its independence for nearly two thousand five hundred years withstanding successfully the various inroads and invasions of the Tamils, the Portuguese and the Dutch has fallen into the hand of the British because of our national faults.

Whatever position we hold to-day in respect of our national faults, it is gratifying to note that that position is not worse than what it was during the past Century. We have in the past committed many great blunders. Some we are trying

to remedy, several we have repented for; but a greater, amount is still hindering the path of national progress.

The chief fault, the curse of a nation, is its want of unity united action in all that concerns the good of the land. Each man has his own views and opinions, his peculiar idiosyncrasy, but in matters that affect the whole country, its welfare and prosperity, it is absolutely essential that every individual should work whole-heartedly with a feeling of common brotherhood. There are differences and disagreements on questions of national importance among all peoples and Ceylon's share in this respect is by no means a small one. Never has Ceylon since the arrival of the Portuguese shown that she is united in any question of great importance. The work in connection with reforms furnishes the latest instance of this utter lack of unity. Not only were there several distinct deputations bent on different purposes but even the one that was supposed to represent the general public, we now understand, was divided in its opinion and that some of them were not even convinced of the plausibility of their demands. It is no wonder then that the Colonial Office thought that there were few common interests between the various communities of the Island.

Another national fault we have in common with India is the observance of the caste system. We hear it often said that no attention is paid to caste. This is not borne out by facts. Not only does there exist a caste system but in each caste there are different grades and groups This comes into prominence only when a question of marriage arises. There are people who will never for a moment tolerate the very mention of inter-marriage among castes. It is not seldom that we hear of young men disinherited by their rich parents and treated as out-castes for having married from a so-called low caste. So long as there is no inter-



OUR JUNIOR CADETS.

marriage between the castes so long will Ceylon observe the caste system which is a great hindrance to national progress.

Closley connected with this is another fault, that of seeking honours and titles. Man here in Ceylon more than in any other part of the world desires empty favours. A Mudalyarship or a Muhandiramship, a Justice of the Peace or a Knighthood is the ambition of many a rich Ceylonese. It matters not whether in seeking for these titles he has sacrficed his honour and the interest of his people. A rich landowner or a merchant attends some state functions, puts up a varandah or an archway to some decayed building. The general public hails him as a philanthropist. His name appears and reappears in the daily papers; but ere long comes a petition signed by several at his request praying his Excellency the Governor to make him a Gate Mudaliyar. In a sense the people of Ceylon should be thankful to the Government for conferring these honours; else how few will there be in Ceylon who will do the slightest benefit to the land of their birth for the mere sake of doing good to their people? On the other hand these honours smother many a man's independent views and he has to dance to the tunes that are jarring to the people's cause. Ceylon has not reached that state when her people will give up all honours for honour. A Tagore or a Subramanian who will send his Knighthood by post is still clean out of the horizon.

The spirit of self-sacrifice and of humility, a desire to ameliorate the less fortunate brethren are still wanting. A Gokhale who would serve his country for a paltry sum of Rs. 75/- or a Gandhi who lives for his country in the midst of the greatest suffering with great courage and calm dignity, rousing the whole of India to her honour by his soul are not the glory of Ceylon. On the other hand Ceylon

possesses Trojans in words but their actions are most un-Trojan like.

As has been remarked by every generalising globe-trotter who has set his foot on these shores the Ceylonese people are fortunately or unfortunately timid as the hare and gentle as the lamb. As a nation we are always satisfied with the present. Most of our people do not care how things are getting on around them, how they are governed and what their rights are, so long as their person and property are safe. Our demands have always been moderate. We are told by our sympathisers in England that Ceylon's demands for reforms did not go far enough and that had she asked for more it was likely that she would have got a more liberal measure than she is getting now. History shows us that an extremist party is essential not so much to bring about sweeping changes as to make the moderate move more quickly. This has been the case in England. The Liberals and the Radicals kept the conservative section of the people moving rapidly. In our own land our extremists are of a totally different type. They would once a year think of an abrupt return to the by-gone past apparelled in their national garbs, playing the national games of *Ankeli* and *polkeli*, refreshing themselves with *Kondakevum* and *wellavehun*. These people would tolerate nothing but things of the past. With them national progress means a going back to the days of our ancestors without considering whether the mode of life of those days is suited to modern conditions. It is admitted on all sides that Ceylon had a glorious past, a past which is the pride not only of the Singalese but also of the whole East. But little can the past do for us if we are not going to make use of the future that is before us.

On the other hand there are many who are blind imitators of everything European whether it is good or bad.

Our dress is English, our food is English, our speech is English, our names are English. It is when our young men go to England that they realise it. Some change their Greeman, Edgar, and Adolphus to Somasiri, Jayenetti, and Nissanka. Blind imitation will never lead to good and lasting results. The latent powers that are inherent in man have to be developed and this means a complete recast of our educational system. There is not a single institution in the Island which could say that education is imparted there exclusively on national lines. It is true that we cannot do without English or Science; but in addition to these we must know our mother tongue, the classics, Pali and Sanskrit, Ceylon history and other kindred subjects to develop our mental faculties on natural and national lines.

We know where Ipswich is, that it is a manufacturing town, the birth place of Wolsey; but know not where our own Sithawaka is. Ask of a student in any first class College who Ariyachakkarawarthi was; he will look up vacant and confess his ignorance. But no sooner is the name of Malborough heard than he will quote pages of Green. Our educated people are out of touch with the masses. When a rich man of the village sends his child to College he gains an education completely alien to his spirit and finds himself an utter stranger when he goes back to his village. He cannot converse with his own relatives for they can understand only half of what he says; he cannot impart the benefits of his general knowledge and wide scholarship to the men of his own district. His life becomes dull at home and what is he to do? The only salvation is to betake himself to the metropolis and waste his time in clubs and parks. The poor villagers derive no benefit at all from him. If he is compelled by circumstances to stay in the village he will frequent the nearest town which can

boast of a Post Master, an Apothecary, Police, Excise, and Sanitary Inspectors and in their company harass the poor villagers. If this system of education is going to continue without any change the country-gentry the mainstay of any nation will no more be seen in another half a century.

Our spiritual regeneration is an essential factor if we are to progress. The spiritual life which has been the glory of the East has suffered a great deal specially during the past Century. Some Buddhists for example think that offering flowers and giving alms to priests will carry them to Nirwana. We have got into the letter of the religion rather than into the spirit of it! Some in days gone by embraced other religions with the intention of obtaining favours. But these days have disappeared. The essential feature however is that our national education should not be divorced from the religious instruction whatever that faith may be.

There are a few other faults which are not common to all but nevertheless shared by a fair majority. Selfishness and jealousy seem to reign in the breast of many. It was on account of these faults that the Kandians lost their independence. The whole of the Kandian kingdom was deceived by the jealous machinations of people like Pilima Talawwa and Ehelapola. There is no spirit of give and take. This is the reason why the various arts and crafts are dying away. One does not wish to teach what he knows to others lest they should out-do him in the long run. One is not benefitted by the work of the other with the result that all have to begin afresh.

Some again lack the spirit of boldness, adventure and speculation. This accounts for the backwardness in commercial and industrial enterprise among the Ceylonese. They have little or no faith in joint-stock companies. If they start a company all its shareholders think of becoming the

company's director or manager. This lack of co-operative spirit has been hindering our commercial progress for a long time. A nationalisation of our commerce is essential for material progress.

Lack of courage both moral and physical is evident in many of us. Most of the things that we do in our daily life, we are fully convinced, are quite useless; and we know that the earlier we get rid of them the better. But we are afraid of what others would say of us. We have become slaves to our customs. We have not the courage to stand by our convictions and defy public opinion whenever we know that we are in the right. Thus there is no progress and Ceylon sees no men ahead of their age.

Ceylon is realising to-day the condition in which she is placed. She is conscious of the blunders and mistakes she has been committing. Her future is brighter than what it was 25 years ago and we may reasonably hope that ere long she will be able to rectify most of her faults and deservingly occupy a place among the progressive nations of the world.

C. P. E. S.

In all, the primal element is mind; pre-eminent in mind; by mind is all made. If a man speaks or acts uprightness of mind, happiness follows him close like his never-departing shadow.

Dhammapada.

Fishing Boats by Night.

O myriad floating gemming lights.
O floating bright on a darkened sea,
Whilst moon hangs pale in a sulky sky,
Why shivering shift, why flickering flame?
Why dip in waves and over them peep?

Why do ye mock my soul's high aim?
What do ye mock my kind and me?
Tho' true that we are even as ye
In hoping, rising, failing, falling,
Samsara's ocean while we sail.

Your lights shall one day perish for aye
And ours will kindle ne'er to die
Life has such glory, lasting peace.
So constant hopeful let me wait
Beguile me not O deceiving lights!

TREBLA.

From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

Dhammapada.

The College Unions.

THE SENIOR DEBATING UNION.

THE GENERAL REPORT.

SEPTEMBER 1919—OCTOBER 1920.

THANKS very much to the respective Presidents and Vice-Presidents who by their self-denying interest and unostentatious devotion have made the efforts of the Union a signal success.

During the period under review the Union assembled 27 times; of these, four meetings were devoted to the election of Office-bearers, twelve to debates, four to lectures, five to papers and two to impromptu speeches and recitations. I have given elsewhere a tabulated scheme of the whole work done during the period above-mentioned.

I must not forget to mention that of the four very instructive and most intresting lectures, one was given by Dr. E. Esdaile of the East and West Films' Co., Ltd. I take this opportunity to render my thanks to him and to the members of the staff who had consented to give us lectures.

A great reform, though it had not in any way minimised the number in the attendance of the members, has been carried out—the attendance has been made voluntary rather than compulsory. This fact clearly shows the enthusiasm and good will evinced by the members of the Union.

In conclusion I thank all members who have greatly helped me to do my work, and all members who have by their zeal made light the work of the previous secretaries. I hope that this unfailing support from the members will continue in future.

Office-Bearers:

1ST SESSION.

SEPTEMBER 1919—DECEMBER 1919.

President: C. V. Ranawake Esq., B.A.
Vice-Presidents: T. B. Jayah Esq., B.A.
C. P. E. Siriwardane.
Secretary: G. A. Samarakone.

2ND SESSION.

JANUARY 1920—APRIL 1920.

President: T. B. Jayah. Esq., B.A.
Vice-Presidents: C. V. Ranawake Esq., B.A.
M. W. Perera Esq., B.A.
C. P. E. Siriwardena
Secretary: A. Ratnayake
Asst. Secretary: G. A. Samarakone

3RD SESSION.

MAY 1920—SEPTEMBER 1920.

President: C. V. Ranawake Esq., B.A,
Vice-Presidents: W. A. Samarawickrama Esq., B.A.
M. W. Perera Esq., B.A.
C. P. E. Siriwardena
Secretary: M. W. F. Abeykoon
Asst, Secretary: R. Muttu-Ramalingam

4TH SESSION.

SEPTEMBER 1920—DECEMBER 1920.

President: C. V. Ranawake Esq., B. A.
Vice-Presidents: T. B. Jayah Esq., B. A.
G. Weeramantry Esq., B. SC.
R. Don William.

Secretary: R. Thirugnanam.
Asst. Secretary: V. P. N. Singham.

The following is a summary of the work done during the period under review.

BUSINESS FOR THE DAY.	MAIN SPEAKERS.	OTHER SPEAKERS	CHAIRMAN.	RESULTS.
8-9-19. Election of office-bearers.			Mr. C.V. Ranawake.	
30-9-19. Miscellaneous.	T. Ranawake	G. C. Edirisinghe and A. L. Jayasooriya.	Mr. C.V. Ranawake	
7-10-19 Debate:-The execution of Charles 1 was justifiable	*Pro:* N. P. de S. Wijesekara *Con:* K E. Dalpatadu,	*Pro:* T. Ranawaka *Con.* A. L. Jayasooriya, U. J. T de Silva, H. R. Gunawardana, J. Peiris, T.H. Burah V. A. P. Wijesinghe, R. Rodrigo and others.	Mr C.V. Ranawake.	Proposition lost by 18 votes.
21-10-19. Debate—The House of Lords should be abolished.	*Pro:* T. Ranawake *Con:* U.J.T de Silva	*Pro:* H R. Gunawardana, Gywe, P. D. Karunanayaka. D.P. Atapattu and K. E. Dalpatadu, *Con:* A. Ratnayaka.	Mr T. B Jayah	Proposition carried by 8 votes.
28-10-19 Debate—Friends are better companions than books.	*Pro:* K E. Dalpatadu *Con:* John Pillay.	*pro:* T. Ranawaka, N. P. de S Wijesekara, G A. Samarakoon, G C. Edirisinghe and Jayawardana, *Con:* Gywe, P. D. Karunanayaka, U. J.T. de Silva, A.V. Kanagasabai and T. J. C Peiris.	Mr. C. P E Siriwardana.	Proposition carried by 2 votes.

BUSINESS FOR THE DAY.	MAIN SPEAKERS	OTHER SPEAKERS	CHAIRMAN	RESULTS.
11-11-19. Debate:— Co-education of sexes should be encouraged.	*pro*: P.R. Gunawardana. *con*: G A. Samakoon	*Pro:* G C. Edirisinghe, Gywe, H.R Gunawardana, H. R. Peiris *Con:* T. Ranawaka, A.V Kanagasabai, A. L. Jayasuriya, K. E Dalpatadu, C P E Siriwardena.	Mr C. V Ranawaka.	Proposition carried by 6 votes.
18-11-19 Debate— Ceylon social reforms should precede political reforms.	*pro*: A.V Kangasabai. *con*: C.P.E Siriwardena	*Pro:* P. D. Karunanayaka and A. L Jayasuriya, *Con:* Fonseka Edirisinghe, K.E.Dalpatadu and T. H. Burah.	Mr. L N. Metananda.	The oposition was carried
13-1-20. Election of office -bearers.			The Principal	
20-1-20. Lecture on the "Philosoply of every day life"	Mr. M. W. Perera.	Messers. V.T.S. Sivagurunathan and C.P.E. Siriwardena,	Mr. T. B. Jayah.	
27-1-20. A paper on Rudyard Kipling.	Mr. A. L. Jayasuriya.	Edirisinghe, Kurukulasooriya and the Chairman.	Mr. C. P. E. Siriwardena.	
10-2-20. Debate— Ceylon to-day is not fit for Home Rule.	*pro*: T.H.Burah. *con*: A.V Kanakasabai.	*Pro:* R.MuttuRamalingam, Fonseka. G.C. Edrisinghe A.L Jayasooriya. V.T.P de Silva. *Con:* C P. E. Siriwardena, Dalpatadu, H R Gunawardana and Mr Dias de Singhe.	Mr. T. B Jayah.	*Pro*: Lost by 16 votes.
24-2-20. Lecture On Star gazing.	Mr. G. Weeramantry.	Messers J. M A Wickramanayaka and M W. Perera	The Principal	

BUSINESS FOR THE DAY	MAIN SPEAKERS	OTHER SPEAKERS	CHAIRMAN.	RESULTS.
2-3-20. Impromptu Speeches.	R. Muttu-Ramalingam, H. R Gunawardana	T. H. Burah, E. A de S Rupesinghe, J Fernando, P R. Goonawardana, T. Ramachandra, Tirugnanam, E H Dias, K. D. Lanerolle, G C. Edirisinghe, A. Ratnayaka.	Mr. C. P. E Siriwardana	
9-3-20. Debate— Party system is beneficial to good Government	*pro*: A. de Fonseka. *con*: Mr. G. de Silva.	*Pro*: S Peter *Con*: M. W. F. Abeykoon, K E Dalpatadu, R. Mutturamalingam, A L. Jayasuriya and others.	Mr. M. W Perera.	*Pro*: won by a small majority.
16-3-20 Debate-A nation is better for having enemies.	*pro*: V. A P. Wijesinghe *con*: T. Gnanam.	K. E. Dalpatadu, T. Ramachandra, R. Muttu - Ramalingam, S. Peter, A. Ratnayaka.	Mr. C. P E. Siriwardena	*Pro*: Lost by 6 votes
25-5-20. Election of office—bearers.			Mr. T. B. Jayah.	
2-6-20. Lecture on Livy.	Mr. W. A. Samarawickrama.	Messers. T. B. Jayah and C.P.E. Siriwardena.	The Principal	
9-6-20. Lecture The art of kinematography.	Dr E. Esdaile	M. C V. Ranawaka.	" "	
25-6-20. Debate – Ceylon should be a self-supplying country.	*pro*: T Ramachandram. *con*: K. A. G Perera.	*Pro*: E H. Dias. *Cor*: M.W.F Abeykoon.	Mr. V. Nagalingam.	Proposition won by 6 votes.
2-7-20. Evening with Sir Walter Scott.	M. W. F. Abayakoon V P.N. Singham H K D.Buddhaprema.	K. S Tillekaratne	Mr. W. A. Samarawickrama.	

BUSINESS FOR THE DAY.	MAIN SPEAKERS.	OTHER SPEAKERS.	CHAIRMAN.	RESULTS.
23-7-20. Debate-- Co-education in Colleges should be encouraged.	*Pro:* T H. Burah. *con:* P. B. Fernando.	Sextus Perera M.W F Abayakoon. T. Ranawaka.	Mr. T B. Jayah	Proposition carried by a large majority.
10. 9. 20 Election of office-bearers.			Principal	
17. 9. 20. Papers on Goldsmith.	E H. Dias, K.A.G Perera, M.W.F. Abayakoon.	K. S. Tillekeratne.	Mr R. D. William	
24. 9. 20. Debate—Who is preferable Sir W. Scott or W. M Thackeray as Novelists?	G. de Soyza, K S. Tillekeratne	T. H. Burah, R Tirugnanam, E H Dias.	Mr. T. B. Jayah	Prop: carried by a large majority.
1. 10. 20 Papers on George Eliot's life and works	E.A. de S. Rupesinghe. T. H. Burah	K.S Tilekeratne, R Tirugnanam	Mr. G. Weeramantry	
8. 10. 20. Debate--Ceylon would be better educated through its vernaculars	E. H. Dias, T. Ramachandra	K A.G. Perera, E. A. de S. Rupesinghe, D. J. J. Peiris, K.D. Lanerolle, Wijayasinghe, R. M. H de Silva, K.S. Tillekeratne, T. Ranawake, Athapattu.	Mr. W. Samarawickrame	Prop: carried by an overwhelming majority.
20. 10. 20. Papers on P. B Shelly and the Five Precepts of Lord Buddha	T. R. Perera. G. C. P. Amarasekera.	A A. Fernando, E H. Dias, D. P. Athapattu, K A G. Perera, Wijeyasinghe, K S. Tillekeratne.	Mr D. M. de S. Abeyanayake.	

R. THIRUGNANAM,
(Hony Secy.)

THE JUNIOR LITERARY UNION.

THE REPORT.

JUNE 1919—NOVEMBER 1920.

IT is very gratifying to me to submit a report of the work done during the period under review.

First of all let me offer a cordial welcome to the new students of the College who have become members of the Union. In doing so I sincerely hope that they will earnestly co-operate with us in our work.

During the above period we were able to hold only 24 meetings work being somewhat handicapped by cricket matches, dramatic rehearsals, cadet parades and such other activities carried on in the College. These 24 meetings consisted of 10 debates, 2 lectures, and 12 miscellaneous programmes. The two lectures, one on "What Lanka wants" and the other on "the Sacred Places of India," were delivered by Mr. J. M. A. Wickramanayaka, our energetic Chairman and by Mr. I. U. Mynn of the "*Buddhist Mission* of India" respectively.

Our heartiest thanks are due to the Principal for the kind advice given by him from time to time, and to Messers. D. M. de S. Abhayanayake, J. M. A. Wickramanayake, V. T. S. Sivagurunathan, L. H. Methananda, W. D. Dheerasekera and S. H. Perera, for the keen interest they have taken in the welfare of the Union.

D. A. WIJESINGHE,
Hony., Secretary.

The following are the office-bearers for the Current Term.

Office-Beares.

PRESIDENT.

Mr. D. M. de S. Abhayanayake (re-elected)

VICE-PRESIDENTS.

Mr. V. T. S. Sivagurunathan (re-elected)
Mr. L. H. Methananda
Mr. W. D. Dheerasekera

CHAIRMAN.

Mr. J. M. A. Wickramanayake (re-elected)

HONY SECRETARY.

D. A. Wijayasinghe (re-elected)

ASST. HONY SECRETARY.

C. H. Atukorale

COMMITTEE.

J. Malalgoda
C. W. Weerakkody
P. A. Wickramasuriya
H. Jayawardena
M. W. K. de Silva
B. W. Cooray
T. Y. Jalil



THE MEMBERS OF THE JUNIOR LITERARY UNION 1920.

THE BOARDERS' GOODWILL FARTERNITY.

THE REPORT.

SEPTEMBER 1919—NOVEMBER 1920.

This Literary Union forms an important factor in the cultivation of speech and judgment among the Boarders. It builds up a social spirit among them. Here big and small meet on equal terms and express their opinions freely. In our Union the spirit of common brotherhood is remarkably prevalent and this helps the development of the social life of the Boarders.

While in almost every Literary Union secretaries always complain of a lack of enthusiasm among the members we have no such complaint to make. The business of the Secretary is more a recreation than a burden to him. Members are ever ready to take part in the work of the Union. At almost every meeting there is a large number of speakers and subjects taken up for discussion are well handled. Another distinguishing feature of the Fraternity is that every third meeting is conducted in Sinhalese.

During the period under survey much work has been done by the Fraternity. Unfortunately many social meets of the Fraternity have not been held this year. 23 meetings were conducted in english. Of these 3 were business, 10 debates, 4 impromptu speeches, 2 miscellaneous, 1 Lecture and 2 evenings with great literary authors. 7 meetings were conducted in Sinhalese; of these most were impromptu speeches, which were considered the best means of developing a fluent style of speaking. Great enthusiasm was shown in these meetings where almost every member took the opportunity of expressing himself freely in his mother tongue.

Finally on behalf of the Fraternity I extend my sincerest thanks to Miss E. M. Gould who gave us a recital, to Mr. T. B. Jayah, who delivered a lecture on "Charles Bradlaugh," and to Mr. Piyadasa Sirisena who delivered (in Sinhalese) a lecture on "Sinhalese Poets." We also beg to thank the College Debating Union for kindly consenting to take up a debate in which we and the day-scholars were ranged on opposite sides. However, we did not fare so well as we ought to have done. Sincerely hoping that in the future the Fraternity will be a greater success and that more social work would be done I conclude my report extending my sincerest thanks to the resident teachers and the other members of the Union for the help they have given me in carrying on the work of the Union successfully.

K. R. TENNAKOON,
Hony. Secy.

THE SINHALESE LITERARY UNION.

GENERAL REPORT.

SEPTEMBER 1919—NOVEMBER 1920.

I have great pleasure in forwarding to the Editor of the College Journal a report of the work done during the period September 1919 to November 1920; but at the same time I cannot help mentioning that many of the members of the Union have not been attending the meetings regularly either through shyness, indifference or lack of enthusiam and the result is that the work done during the period is unsatisfactory.

In spite of these difficuties twenty two meetings were held in all. Seven of these were devoted to debates, four to lectures, seven to miscellaneous work and four to business meetings. Owing to poor attendance several of the meetings had to be postponed and this in no way speaks well for the members of the Union.

Of the five lectures the first was delivered by Mr. J. E. Gunasekera, the President of the Union on "Elocution," the second by Mr. W. A. de Silva on "My Tour in Europe," the third by Mr. Piyadasa Sirisena, the Editor of the "Sinhala Jatiya" on "The Duty of a Young Singhalese" and the last by Mr. D. W. Wickramaarachi "On the Sinhalese National Contume."

It remains for me now to offer my sincerest thanks to those energetic members who assisted me in the work and further more to hope that those members who have been absent from several meetings and whose presence is essential and indispensable for the improvement of the Union will realise their responsibilities and discharge their duty with greater vigour and enthusiam.

N. H. SIRISOMA,
Hony. Secretary.

Office-Bearers.

SEPTEMBER 1219—OCTOBER 1920.

PRESIDENT :

Mr. J. E. Gunasekera

VICE-PRESIDENTS :

Mr. D. M. de S. Abeynayake
Mr. J. M. A. Wickramanayake (*1st Session*)
Mr. W. Dharmawansa (*2nd 3rd & 4th Sessions*)
H. R. Gunawardene (*1st 2nd & 3rd Sessions*)
K. S. Tillekeratne (*4th Session*)

SECRETARY :

W. G. M. P. Dharmawardene (*1st & 2nd Sesssions*)
K. S. Tillekeratne (*3rd Session*)
N. H. Sirisoma (*4th Session*)

ASST: SECRETARY :

N. P. de S. Wijesekara (*2nd Session*)
C. L. de Zoyza (*4th Session*)

COMMITTEE :

J. M. A. Wickramanayake and A. Ratnayake (*2nd Session*)

U. J. T. de Sliva
B. W. Cooray
K. D. H. Prelis
} (*3rd Session*)

E. H. Dias
J. E. Wijesuriya
B. W. Cooray
S. A. Kulatilake
H. D. M. Gunasekera
} (*4th Session*)

THE RELIGIOUS BRANCH OF THE UNION SOCIETY.

A Religious Branch has been organised under the Union Society. Work under this branch has been very satisfactory. The last Olcott-Day was a day of unique animation in respect to the activities under this branch. There was a *Pirith* ceremony chanted by twenty-five priests throughout the preceeding night. The presence of a large number of outsiders apart from the masters and the boys of the College speaks well of the success of the ceremony. All the boys and the masters came in the dress generally called the National dress ; the Principal also came in this dress. We understand that this is the first *Pirith* ceremony that was held here ever since the foundation of

the College. We had provided lodgings to several priests in the Dutugemunu Building that night. The *Pirita* was over at about 8 o'clock in the morning and the chief priest after reciting the benevolent *gathas* gave a cup of *Pirith Pen* to the Principal and tied a piece of the sacred thread round his arm. He was followed by many others, and there was scarcely one who had not had both the water and the thread. Then followed the morning meal to the priests and this was followed by a *Sangeeka Dana* at which over fifty priests were fed at the mid-day meal. Here, too, several outsiders helped us by offering certain commodities at their own cost. The ceremony ended at about 1 p.m.

Another remarkable feature of the work of this branch is the great success of its *Bana* Preachings. *Bana* is preached every Sunday from 4-30 to 5-30 p. m. at the Olcott Hall. We hope that other Buddhist Colleges will start *Bana* preaching, if they have not already done so. • The attendance at these preachings has always been over two hundred, a large number consisting of ladies and gentlemen who seldom fail to be present. Our programme for this term ends on the 26th December next. Several sermons will be delivered during the holidays. The priests fixed for these dates are those reputed for *Bana* preaching. We earnestly request our readers to make it a special point to be present at these sermons.

We, as well as the priests, have felt that the time at present set apart for a sermon is not sufficient for the comprehensive explanation of a subject. Therefore, we propose to effect a change next term. We mean to split a subject into two or three parts, as it may be necessary, and to get the same priest to preach on these parts on successive Sundays.

D. C. WIJESINGHE,
Acting Hony Secretary.

Prize-day at Ananda College.

(Culled from *The Ceylon Daily News* and *The Buddhist.*)

His Excellency The Acting Governor Presides.

A BRILLIANT GATHERING.

The annual distribution of prizes at Ananda College took place on Monday the 19th July in the College Hall. The buildings and premises were tastefully decorated while a pandal bearing words of welcome spanned the entrance There was a very large and brilliant gathering of friends and wellwishers of the College and the parents of the pupils. The proceedings began at the early hour of three which was extremely desirable as it left enough time for the various events in connection with the prize function to comfortably terminate before the Garden party which followed at 5 p.m.

His Excellency Sir Graeme Thomson who presided arrived with Her Excellency Lady Thomson and attended by Mr. H. M. M. Moore, P. S., the Police Band which was in attendance playing the opening bars of the National Anthem. A troop of the College Boy Scouts formed a Guard-of-Honour, His Excellency was garlanded at the entrance to the Hall and a pretty bouquet of flowers was presented to Lady Thomson by a tiny tot from the Kindergarten Form, Master Edgar Maitri Baladesa. His Excellency and party were next conducted to the platform. Others accommodated on the platform were the

Hon. Messrs. O. C. Tillekeratne, J. H. Meedeniya, Messrs. E.B.Denham, A. S. Harrison, F. Dornhorst, T. Reid, Mayor of Colombo, Drs. W. A. de Silva, C. A. Hewavitarne, Mr. D. J. Wimalasurendra and the Principal Mr. P. de S. Kaluratne.

Proceedings commenced with *Pansil.* The Principal next read his report which was punctuated by rounds of hearty applause at frequent intervals. The distribution of prizes then followed, Lady Thomson gracefully performing the task, addressing a few words to each recipient as he came to get his prize.

PRINCIPAL'S REPORT.

July, 1919 July, 1920.

YOUR EXCELLENCY, LADIES AND GENTLEMEN,

The thirteen months which have passed since the last prize distribution have been full of remarkable events in the history of this College, a period of progress such as the College has never before seen, and it will be my endeavour in this report to give a brief account of these events as well as of changes and improvements in the organisation of the different departments of the College.

The Upper School has increased in numbers and considerably

Improved in Quality.

The Vice-Principal, Mr. C. V. Ranawake, has ably carried out the work of supervising this department. The staff of the Upper School has been greatly strengthened by the addition of Mr. G. Weeramantry, B. Sc. Honours, London, who joined us in September last year, and of Mr. W. A. Samarawickreme, B.A, Honours, London, who came to us in January this year. The Secondary Department is in charge of Mr. L. H. Methananda, a first class trained teacher, who has also passed the Inter Arts London. There

are in all 8 graduates working in these departments, assisted by 4 trained teachers. I must here congratulate one of these, Mr. William Perera, who passed the London B. A. at the last examination.

Since September last year, the Elementary Department has been supervised by Mr. V. T. S. Sivagurunathan who has been of the greatest help to me and whose work has always been appreciated by the Government Inspectors. The quality of the boys in the higher classes of this Department is still poor, but I hope to effect a rigorous weeding out process at the end of this term, when our school year ends. Mr. Sivagurunathan is assisted by 4 other trained teachers and by a number of certificated teachers.

The Lower School and Kindergarten

have been thoroughly reorganised with the help of Miss E. M. Gould who joined us in September, 1919, as headmistress of the Lower School. Miss Gould, who holds the Board of Education Certificate and the Guildhall Certificate for elocution, has gone through several special courses on the teaching of little children and has had several years' experience in English Schools. She has by her indefatigable energy and enthusiasm set a great example to the whole school, and by her keenness and interest in every activity of the College she has earned everyone's affectionate regard. The equipment of the Kindergarten has been greatly improved, but further improvements cannot be carried out until I am able to put up the buildings which are now urgently needed owing to increasing numbers. The staff of the Elementary Department and Lower School will be further strengthened in January next year by the addition of 5 trained teachers.

In addition to those already mentioned, Misses D. Grieve and Ebert, and Messrs. M. E. Fernando and C. Gunesekera

joined us in September, 1919. The last of these is in charge of the commercial instruction in the school. The following joined the staff this year:—Mr. T. E. Perera, a trained teacher, Mr. D. M. Weerasinghe and Misses C. Schokman and E. de Silva in January, Messrs. T. M. Weerasinghe, A. P. G. John and Miss Nugawela in May, and Mr. V. Nagalingam, B. A. in June. In the course of this period we lost the services of Messrs. S. H. Perera, S. Savaranamuttu, N. B. de S. Wijesekera, Misses A. Poulier, M. V. Nicholas and Mrs. Collinson. I am doing my utmost to get the best teachers that I can find, but good teachers are. I am afraid rare in this Island, for the Training College sends out only a limited number of men every year. I shall be glad to see the equipment and accomodation of the Training College greatly improved, more men and women trained as teachers for elementary work, and a better training given to them. Unfortunately in Ceylon, too few take to teaching seriously, a large number doing so merely as a stepping stone to something else or in order to earn their living while preparing for some other profession.

The Newly Formed Teachers' Unions

can do a great deal to eliminate this sort of teacher from the schools of the Island, and unless they do so they will be weakening their position. I am in full sympathy with the demands of the teachers. As far as this College is concerned, it is paying all it can to its permanent staff and it is doing its best to improve their status. The Government grant that we receive covers only about one tenth of the school expenses for the year, excluding expenses incurred in buildings. These are put up with the help of donations received from the public. We shall be more than pleased to give the benefit of any increase in the Government grant to members of the staff.

It gives me great pleasure to record here my appreciation of the

Loyal Co-operation of the Members of My Staff,

and my gratification at the enthusiasm displayed by every one of them in the activities of the College. The staff, which includes Christians of all denominations, Hindoos and Mohammedans, as well as Buddhists, Europeans, Burghers Tamils and Malays, as well as Sinhalese, has been united in wonderful way in working for the same end owing to the simple reason that all its members appreciate the ideals for which the College stands.

The Results of Examinations

held during this period have been very creditable, except in the case of the Elementary School Leaving Certificate Examination. The quality of the boys in the higher classes of the Elementary Department has been so far too poor to secure good results However, never before in the history of the College have we had so many passes in the Cambridge Examination as in December 1919, when there were 45 passes as compared with 18 in the previous year. Thirteen Juniors obtained passes, 2 gaining first, and 2 gaining second classes. The performance of M. L. M. Salgado, who secured a first class with five distinctions, seems to be the best of these and I am not surprised to learn that many a boy in the School aims at beating this record in the near future. The success of E. A. Wijesuriya, who at his very first attompt secured a first class with two distinctions, is however no less creditable.

In the Senior we had 26 passes, one boy gaining distinctions in English and History, and another in Sinhalese.

We are particularly

Proud of this Distinction in Sinhalese

because it was the only one in the whole island and because it is the first distinction in this subject gained by any one in this examination. Mr. D. B. Jayatilake has written to me from England expressing his great pleasure at this success and offering an annual prize for this subject. I am, however, unable to award this prize this year as details will have to be settled on his return to Ceylon. It is also fitting that this distinction should have been secured by a boy of this College which is now being generally recognised as the chief Buddhist and national educational institution in the island. Although we fully realise the importance of a knowledge of English, the great need for "more English and better English," we also realise that the usefulness of a Sinhalese to his country is greatly reduced unless he knows his own language. In the words of the President of the English Association:—

"It is only in the Vernacular that the soul of a nation can express itself. It is only in the Vernacular that any real and sincere literature is possible." We have now

Introduced the Study of Sinhalese into Every Class

in the school, including the Junior Form, and next year we shall introduce it into the Senior Form, where at present only a few students study the subject. Here I wish to place on record our gratitude to the learned Priests who are greatly helping us by taking several of the Sinhalese classes.

In the London Matriculation Examination too, we have had the best results we have ever had. In June 1919, six of our candidates were sucessful, one gaining a first

division. In January 1920 there were 8 passes one boy gaining a first division. However, the credit for the latter should really go to the Prince of Wales' College, Moratuwa, with which sister school we are proud in this way to be connected. A total of 14 passes in the last two Matriculation examinations is I believe about the

best that any College

in the island has produced. In the last January examination, 3 members of the lower school staff were successful. To them I take this opportunity of offering my congratulations.

Of our Intermediate Arts candidates, none were successful. However, this lot was not ours alone. The one candidate who sat for Intermediate Science was successful, and he has the honour of being the first candidate to pass that examination from this college. Here I should like to place on record my appreciation of the services of Mr. Jinendradasa in the Science department as well as in all activities of the College. At the last two Matriculation examinations, not one boy failed in a Science subject. I appreciate to the full his enthusiasm and keenness, and the thoroughness of his work. I must not forget to mention that the Science results owe not a little to the generosity of Mrs. Jeremias Dias, who 4 years ago gave us a laboratory. The expenses of the Science equipment are indeed extremely heavy and we have a right to expect a more adequate grant from the Department than is at present allotted for the purpose. The Science goods secured by us during the last 3 months have cost us nearly ten times the present Science grant.

Our Scout Troop

is doing good work under the leadership of Mr. E. H. de Zoysa, but is greatly handicapped by the absence of a

scout-room. I am not in a position to help in this matter until further additions have been made to the buildings. The Boarding House Scouts are being trained by Mr. H. D. A. Mivanapalana, and they are making good use of the opportunities they have for scout work in being together in the Boarding House.

A Cadet Corps

was started this year, the Junior Section being under 2nd Lieut. D. M. de S. Abeynayake and the Senior under Lieut. D. S. Gunasekera. Mr. Gunasekera came to us in January from the Prince of Wales' College where he was in charge of the Cadet corps, and he has been extremely useful in organising our troop. Your Excellency has already inspected them this afternoon, and I need say nothing except that the corps is in its infancy and that as such, it is bound to be far from faultless. Next year when the prize-giving comes, we hope to have larger numbers and smarter men. The Senior Cadets have not been able to form a Guard-of-Honour this year to Your Excellency owing to the impossibility of getting their uniforms in time.

As for

Our Sports Activities

I have nothing much to say. In cricket we are exactly as we were a year ago, and we never shall be any better until we secure a playground. Cricket practice is now absolutely impossible on the College grounds and I have been compelled to prohibit it in order to protect the buildings, and, what is more, the lives of the boys as well as of the public, who make use of the adjoining highways. In this connection I regret to say that although we applied to the Municipality for a playground, it was unable to help us as all the available ground had been already allotted to different clubs. I may mention that I have noticed

that play grounds in public parks given to clubs are very little used, the play of the members being confined to Friday evenings and Saturday afternoons.

The increase in the membership of the College tennis club compelled me to put up another tennis court which has just been completed. The tennis club serves a very useful purpose, bringing together as it does the members of the staff and the boys of the Upper School outside the class-room. I propose to utilise the College grounds for such games as tennis and volley ball, which two are popular with a large section of boys and I anxiously wait for help from Government in obtaining a play ground for cricket and football.

This school is primarily an educational institution meant for Buddhist children. I must not therefore omit to mention the

Importance We Attach to Religious Education.

I have given and am giving a great deal of attention to this subject, and this year for the first time, class religious knowledge prizes are awarded. Bana preaching has been carried on regularly at 9 a. m. on every Full Moon Day in the College Hall, and Bana Preaching is also held at the Boarding House every Sunday afternoon.

The Priest Class

which was started in January 1918 is doing good work and the Director of Education has promised to help us in this work. New admissions have been made and the class divided into two sections. I am not in a position to admit any more for lack of accommodation and the impossibility of financing the staff. The plan for housing the priests had to be abandoned as sufficient help was not forthcoming.

An important institution of the College is the

Boarding House.

At present we live in a rented house and the accommodation is limited. The house is crowded, the number of boarders being over 75 and several are housed in the Principal's bungalow. Applications for admission have had to be refused, but I am not without hope that I may be able to begin building in the near future. One of the most pressing needs is a building for the Boarding House, and I have informed the Buddhist public on several occasions of this need. I believe that if we had room, we could find as many as 300 boarders. In August last year, the Boarders celebrated the Boarders' Parents' Day as usual with an alms-giving in the morning and an entertainment for parents and friends in the evening. The College Hall was crowded to the utmost and the concert was a great success, judging by the reception accorded by the audience.

On February 17th, the day when we pay our respects to the memory of Col. Olcott, an

All-Night Pirith Ceremony

was held in the College hall and an almsgiving the next morning. This I believe, is the first *Pirith* ceremony hold at the College, and we propose to do this every year, as it seems the best way of observing the day.

In January this year we celebrated the Old Boys' Day by holding the Annual Dinner at the Grand Oriental Hotel. Mr. Denham, whom we are glad to see here to-day, was the chief guest and the dinner was a great success. So were the Sports held the next afternoon on the College grounds. I must once more thank the ladies and gentlemen who offered prizes on that occasion, especially Mr. H. W. F. Wimalagunawardena who offered the valuable Championship Cup.

As for the doings of individual

Old Boys of the College,

I regret that I have not received much information. I shall be glad if the Old Boys who are not personally known to me will communicate with me as I am very anxious to get to know them. It is a hopeful sign to find that more and more Old Boys have begun to take an interest in the College. I must mention that Mr. M. W. M. de Silva has passed the 1st Professional examination and Mr. L. H. Peiris the 2nd Professional examination of the Ceylon Medical College. Mr. Peiris has been recommended for the 2nd Professional Scholarship and for the Physiology Medal. Mr. S. A. Wickramesinghe has joined the Medical College. Mr. B. C. de S. Rupesinghe has passed the Final examination of the Ceylon Medical College and has proceeded to England to join London University. Dr. H. M. Pieris has been appointed Superintendent of the De Soysa Lying-in-Home. Mr. D. Y. Pathmaperuma has joined Calcutta University. Mr. H. P. Pemanis has gone to Bangalore University, where he is undergoing a course of training in Electrical Engineering. He has passed the first examination of the University in that subject, Mr. H. L. de S. Kulatilake has obtained the A. M. I. C. E. degree and has returned to Ceylon after gaining a considerable amount of practical experience in Scotland. Mr. D. J. Wimalasurandra who is here with us to-day, has done an immense service to Ceylon by drawing attention to the possibility of utilising Hydro-Electric power in this Island. In this connection I should like to say that I am glad to see several of the Old Boys of the College going in for technical education, as I believe that there will be a great opening in the future for those skilled in Electrical Engineering. Mr. C. Kadurugamuwa has been appointed

a Korala of the Badulla district. Mr. A. S. de Fonseka is proceding to England to read for the Bar and join Cambridge University. Messrs. D. R. de Silva and P. de S. Fonseka have passed the Proctors' Final. Messrs. D. L. Gunasekera, E. A. de Silva, W. A. Wickremasinge and D. H. A. Weerasinghe have passed the Proctors' Intermediate. Mr. I A. de Z. Siriwardena has passed the Barrister's Final. Messrs. S. M. de Silva and G. D. L. Karunaratne have passed the Surveyor's Entrance Examination. Mr. V. N. Pieris has passed the higher grade examination of the Government Clerical Service. Messrs. A. B. Attygalle and W P. Karunagoda have passed the final examination of the Government Agricultural College. Mr. J. P. C. Chandrasena, B.Sc. has been elected a fellow of the Chemical Society and the Ceylon Government has awarded him a post graduate scholarship tenable at the University of London.

There is one thing more which I must mention before I conclude. Our numbers have increased at an alarming rate. The roll which stood at 740 in June, 1919, reached the total of 1040 in May, but several names were dropped for various reasons and the number on the roll at present is 1010. This remarkable increase has not been a source of unmixed rejoicing on the part of the Principal of this College. The lack of accommodation and equipment has been a

Serious Drawback,

and in spite of the eight-class rooms in the Dutugemunu Building completed in February this year, the hall had to be utilised for 4 classes. The total of the Dutugemunu Fund stands at Rs. 13,730 of which Rs 13,310 was spent on this building. This balance, after deducting other expenses incurred stands at Rs. 195. I am carrying over this balance to the Ananda College Extension Fund which

I propose to raise at once in order to meet the pressing need for class rooms, Scout Room, Reading Room and Library, and the Boarding House etc. Plans have been made for buildings which will satisfy all these needs and work will be started in August. A total of Rs. 150,000 is needed to carry out those plans. Of late the Buddhist Sinhalese have filled me with great hope because they have begun to realise that this is

A National Institution, Which They Must

support. They are taking the greatest interest in its welfare. I shall therefore not appeal to them in vain, and I look forward to collecting this amount before the year is out. I have already referred to the other needs of the College and I need not repeat what I have said on their urgency.

In conclusion, I thank Your Excellency for honouring us by consenting to preside on this occasion. I am very grateful to Her Excellency for distributing the prizes. I know the prize winners will join with me in expressing their appreciation of her kindness. To-day's prize distribution will always be remembered as the

First Visit of the Governor of this Colony

to this institution, and I can assure Your Excellency that not only Anandians both Past and Present, but also the Buddhists of the Island appreciate the honour conferred on their school. I have also to thank the prize donors and others who have helped to make to-day's function a success. Finally I thank you, Ladies and Gentlemen, for accepting our invitation and thus showing your interest in the welfare of the school.

HIS EXCELLENCY'S ADDRESS.

His Excellency, in addressing the gathering, said:— Ladies and gentlemen, I have listened with the greatest interest to the address of your Principal and the first thing that struck me was the broad-minded spirit in which he approached his task. Here we are in the stronghold of Buddhism and yet what is remarkable and attracted my attention most is the way in which he has been getting teachers from the best obtainable sources without regard to creed, denomination or nationality. The next thing that struck me was the extraordinary good results which have been achieved by him during the last twelve months—results both scholastic and in increasing the number from I believe,

Seven Hundred to a Thousand.

When he said that he did not think that was an unmixed blessing, I think he was referring to the difficulty of finding accommodation for pupils. I am inclined to doubt myself whether such an increased number is an unmixed blessing. From one point of view, when a school gets to the number of thousand, it is very difficult for the Principal and the masters, however able they may be, to give the same individual attention to the scholars as they would be able to give when the number approximate to about six hundred. I would suggest, with great diffidence, to the consideration of the managing body of this College, whether the time has not now arrived, or has nearly arrived, when they should consider whether the lower school could not be separated from the main body of Ananda College and make it a separate body as

The Ananda Preparatory School.

I notice great stress was laid in the Principal's remarks to the question of pay to teachers. It is an astounding thing

that though teachers are the most important people in any country for the work of education, yet

They are Universally Underpaid,

no matter what country. I am not going to speak now generally on the pay of teachers in this Colony, but I wish to offer a few remarks on the pay of teachers in Grant-in-Aid schools such as this. Government has been convinced that teachers in Grant-in-Aid schools are underpaid (applause) and has made up its mind

To Increase Substantially the Grants

to these schools (Applause). But you must remember ladies and gentlemen, that Government has not got a bottomless purse and that these teachers in Grant-in-Aid schools are not the employees of Government and while Government is prepared to give an increased measure of assistance, I think you will have to look to the Buddhist community and it will be able to support you. I am sure, as the Principal said, if you only bring the facts to the knowledge of wealthy Buddhists, not only the Rs. 150,000 which is required for the development of the College, but you would get enough to pay the teachers adequately, which, I understand, is not the case at present. I was very interested to know that in every class, the Sinhalese language is being taught. This is, above all, a

A National Sinhalese School,

and I therefore think it is an excellent thing not only from the point of view of getting up a national feeling, but also of preserving the Sinhalese literature which, I believe, is in danger of going into disuse. Another thing I noticed was that Miss Gould has taken the diploma in elocution. It struck me that elocution in Ceylon is not as good as it should be. Of course, your boys spoke extraordinarily

fluently, but you cannot understand at times what they say. I think, in that respect, your girls are far superior. If you have not already done so, I hope you will introduce elocution into your school as soon as possible. Another branch to which the Principal has directed his attention is the commercial classes. I yield to none in my admiration of the learned professions; I do feel that in this Colony both

The Legal and the Medical Professions are Very Overcrowded

and I do not think that you fully appreciate the fine openings there are for anybody who go into commercial training. Of course, there are those who say that your pupils will become only clerks. I am quite sure that it is absurd. The Fort firms pay on the results obtained and if you study commerce, there is no reason why boys should not rise to positions of trust and responsibility in the direction of the Fort firms. Your Principal has alluded to the Science Department and has stated that the special grant made at present by Government is absolutely inadequate. I invite him to write to the Director of Education and state his case and I am sure that if he convinces him that this is the case, that grant will be increased. (Applause.) I will now turn to another side of school life

To Physical Exercise and Games,

and I think that that side of school life is as important as the scholastic side. There is no doubt that without the playing of games it is difficult in a great school to get that *esprit de corps*, that sense of discipline and co-operation which is so essential. I noticed in coming in that you have a Boy Scouts troop about 100 strong and recently you have got a Cadet Corps and their representatives to-day had an extremely smart turn out. In addition you have a tennis court. It is astonishing

to me that you have neither a cricket nor a football pitch. I heard that Mr. Reid has found it difficult to give you a pitch—I find him seated here—and I hope he will give me an opportunity of going afresh into the matter. I am sure that if we put our heads together

We Can find Some Way Out of the Difficulty.

(Applause.) I am also glad to see that you take care to keep in touch with your Old Boys. It is very difficult to keep up school traditions without keeping in touch with Old Boys and I think there is nothing more important to a school than its traditions. I do not think I have had the pleasure of meeting many of your old boys, but I know one of them whose name was mentioned by your Principal and that is Mr. Wimalasurendara. (Applause.) I think that gentleman is a great credit to your College. (Applause.) He was largely instrumental in introducing to the notice of Government and in the working out of

The Proposed New Hydro-Electric Scheme

which, I believe, will be of indispensable value to the Colony in the future. Forcing it before Government was largely due to Mr. Wimalasurendara. Ladies and Gentlemen, I shall not detain you longer, but I wish to express the great pleasure which my wife and I myself feel of being able to meet you this afternoon and congratulate you on the success you have achieved in the past and to wish you prosperity in the future. (Applause.)

MR. E. B. DENHAM.

Mr. E. B. Denham spoke next. He said that he thought that when he ceased to be Director of Education public speeches would no longer be demanded of him (Laughter.) He looked forward to his period as Director of Food Production, to eat and watch other people eat,

(Laughter.) He thought that those would be his chief requirements and he thought that as the old Director of Education he would be occasionally invited to take part in Old Boy's dinners. (Laughter.) He could not, however, refuse the invitation to be present. The invitation, when it came, was, of course, not accompained by an invitation to speak. He knew a great deal about the school. He had seen it on many occasions and his interest in the school would always be connected with his work as Director of Education. During that time great strides were made by the efforts of the Ananda College masters. The College had small beginnings but it now had

A Place in the History of Education in Ceylon.

When he was in England he met many Ceylon students and what struck him were the many references made to Ananda College not only by Old Boys of that College but by the Old Boys of Royal College and St. Thomas' College. They took pride in Ananda College. (Applause). They considered it a an institution connected with the history of Ceylon, with the preservation of their civilisation and one generally interested in the Sinhalese and Tamils of Ceylon. (Applause). That was a strong point in favour of the work that was being done in this school. It showed that its work was being appreciated. (Applause). Ananda College had a great responsibility in bringing out the ideals of the people of the country and making the history of the country better known not only to the present generation, but to future generations as well. Ananda College ought to stand not only for the past history of the country but also for the present and for the future. He had noticed that Ananda College was always ready to adopt any new method brought forward by the Education Department. It was the first to adopt the Cammack drill system and he was glad

that in the recent competition Ananda was well represented. As Director of Education it was not possible for him to say that Ananda did well or that it was better than any other College, because if he did so the next morning he would get a request for more money. (Laughter). Now that he was no Director of Education he could say anything he liked of the College, of the progress it had made, without compromising the Government. (Laughter.) In conclusion he wished Ananda College all prosperity in the future. (Applause),

Dr. W. A. De SILVA.

Dr. W. A. de Silva next spoke. He said that Ananda College was started with a small beginning by the efforts of the Buddhists of the past generation. They realised that they must keep pace with the great progress the country was making. Those who started the school 30 years ago would have hardly expected that it would have risen so soon to a level of equality with the other colleges. That should teach them a valuable lesson and spur them on to greater efforts and greater success in the future. With regard to the future of Ananda College they must remember that they required greater effort than in the past. They had over a thousand boys in their College now. Formerly they had in Ceylon hundreds of thousands of boys in the Anglo-Vernacular schools who were unable to get anything beyond an elementary education, but thanks to Mr. Denham they had now a scheme by which some of those boys could get a college education and those of them who came to College showed that they could compete with boys who were in Colleges and even do better. He had great hopes in the experiment began by Mr. Denham. More boys would undoubtedly get greater opportunities in the future. That was why the people of this country aspired to have

Something Greater in the Councils of the Country

than they have had in the past. With regard to the preparatory school, the Principal had spoken of the desirability of having it only a few weeks ago. At present the difficulty was to get a suitable site near the College. He hoped that that dfficulty would soon be overcome. In conclusion he thanked their Excellencies, on behalf of the Buddhists of the Island, for coming there that evening.

MR. DORNHORST.

Mr. F. Dornhorst K.C. was the next speaker. He said he was an interloper but not a voluntary inteiloper. (laughter.) He represented a very distinguished Old Boy of the school, Dr. Hewavitarane. He came to him (the speaker) in a most deplorable condition and told him to speak for him. It struck him that he had been re-hearsing his speach and got hoarse over it. (laughter.) Of course they did not expect him to tell them all the nice things that Dr. Hewavitarne would have told them. He was rather given to saying uncomfortable things at times. He was glad that

His Excellency told them to Follow the Profession of Commerce.

Sometime ago at an Ananda College Old Boys' dinner he told them to go back to the land. He was abused all round in the papers for it. He was represented as one who got to the top of the ladder—he did not know who told them that, he had never seen himself at the top of the ladder—and then kicked it down. (Laughter.) That sort of criticism was unfair. He welcomed at this moment all men who were fit to enter the professions doing so and the professions were necessary. (Applause.) At the same time he could not help thinking that a great deal of culture in this country was wasted by

the people not being land owners and country gentlemen. He would recommend others of them who had land

To go Back to the Land.

He might not live to see the fulfilment of his dream, but he wished to see the whole of the low-country studded with homesteads, with their own social amusements, as the planters had in the up-country. Why should they not do in the low-country what the planters have done in the up-country? One thing that struck him was the success of the College and he thought that most of that success was due to the energy and care taken by their Principal. It was, perhaps, due more to the fact that their teachers have been in touch with their pupils out of the classroom and that sympathy which sprang from such association, without which there could be no moral development, no social advancement in the school. As regards their Principal, he reminded him (the speaker) of the saying that "small parcels carried great value." He came up to the ideal of

Goldsmith's Village Schoolmaster,

"still they paused and still the wonder grew, that one small head should carry all he knew." He the (speaker) thought he had fulfilled his duty. "Belonging to another community," he concluded, "I have always in my whole career sympathised with the aspirations of the people and nothing had pleased me more than to see such a successful institution as the Ananda College." (applause.)

Mr. D. J. WIMALASURENDRA.

Mr. Wimalasurendra, who spoke next, said that he had been asked by the Principal to speak on that occasion. He could not, but comply with the request owing to the fact that it came from the Principal of his *alma mater*. He (the Principal) had also requested him to speak on

Technical Education. He referred to his early college career, when Mr. Leadbeater was the Principal. He had from his boyhood taken a liking for the study of engineering and used to make neat working models of steam engines. He was entirely a product of Technical Education in Ceylon inaugurated by that far-seeing statesman S'r West Ridgeway, urged by the constant appeals of the much lamented late Mr. George Wall. He understood that the daily attendance of the College was over 1,00J students and they represented the middle classes in Ceylon which have always been known to supply the best intellects and the most successful men. The question was what profession or trades were open to these students to qualify for when they left school. The medical profession was already crowded, so was the legal profession. By the time those students left school, they were well on their way to adopt the well-avoidable habits of the ordinary class of the Westerners with attendant extravagance and, they thus became a source of anxiety and trouble to the already hardpressed parents. Society in this country in its modern form was

Depleted of its Real Wealth

earning element. Continuing the speaker said the progress of civilization was two-fold: moral and intellectual. The codes of morals taught by all religions were more or less the same, while in the development of intellect Western civilization had made the most important additions to every department of knowledge. Different branches of science had been developed which enabled man to control the sources of power in nature for the use and convenience of man. The latter was the profession of an engineer. He next explained the term "in its broad sense." This country, continued the speaker, was in the eve of

far-reaching developments in the industrial line. The projected provision of electric power developed from the large and never failing waterfalls of Ceylon, would enable this subtle force to be put into use in various arts of the country for running railways and other kindred machinery. The idea of an electric island, he said, would thus be not an idle dream, but only a distant reality. The climatic conditions of the tropics did not stimulate man to expensive exertion so that mechanical aids were of greater value and importance to him both in agricultural and industrial pursuits here, than even in the temperate zones. The modern standard by which the progress of civilization of a nation was judged was by the extent to which the exertion of brute force by man was relieved by the provision of power. The provision of power at the present day in this country was perhaps in the order of .00001 h. p. per man while in America and the continent it was of a higher order.

Much Valuable Material Was Lost

to Society in this country by the want of a properly organised system of Technical training to train all the different classes. To provide a successful education in English the closest attention must be paid to the laying of a good foundation and to instilling in the students' mind a knowledge of the mathematical and physical principles involved in the development of modern engineering science and technology so that he would be able to erect for himself the superstructure to meet his ends.

In conclusion the speaker proposed a vote of thanks to His Excellency for coming there that day and presiding **on that occasion and to Her Excellency, Lady Thomson, for kindly giving away the prizes.**

Mr. P. de S. Kularatne seconded the vote of thanks, and it was carried with three cheers for Their Excellencies.

The guests were then entertained to tea and light refreshments. The Police Band was present throughout the entertainment.

The following were among those present:—The Hon. Messrs. O C Tillekeratne, J H Meedeniya, Messrs. E B Denham, A S Hrrison, F Dornhorst, T Reid, Mayor of Colombo, Drs. W A de Silva, C A Hewavitarne, Mr. D J Wimalasurendra and the Principal, Mr. P de S Kularatne, Sir Anton and Lady Bertram, the Hon. Mr. Horsburgh, Count de Mauny, Mrs. W A de Silva, Mr. and Mrs. H L de Mel, Gate Mudaliyar Tudor Rajapakse, Messrs. Francis de Zoysa, C H Z Fernando, E T de Silva, G K W Perera, M T de S Amarasekare, R Nadarajah, C Batuwantudawe, D R Wijewardena, T Amarasuriya, Niel Hewavitarne, N J S Cooray, J H de Saram, Dr. D B Perera, Messrs. Arthur V Dias, T B Jayah, W Samarawickrame, Mrs. Jeramias Dias, Mr. and Mrs. Martinus C Perera, Misses Hilda Westbrook Fletcher, Mr. and Mrs. H M Gunasekera, Mr. and Mrs. G Caldera, and Misses Caldera, Dr. Esdaile, Miss. E M Gould, Mr.and Mrs.W H W Perera, Messrs. A Ginege, M A Perera, Amadoris Mendis Mr. R J Nadarajah, Dr. Frank Gunasekara, Messrs. C V Ranawaka, Cyril E Strange, G Weeramantry, William Perera, Mr. and Mrs. J N Jinandradasa, Mr. and Mrs. J E Gunasekera, Mr. G Robert de Soyza, Misses C Shockman, B Aldons, D Grieve, T Nunawela, D de Silva E de Silva, Mr. and Mrs. A M Weerasinghe, Misses L Basnayake, J Wijesekara, S Kuruppu, J Gunawardena, Messrs. D R de S Abeyanayake, D M de S Abeyanayake, D A J Gunawardena, Mr. D L Jayatilake, and Misses Jayatilake, Mrs. E Hewavitarne and Miss Hewavitarne, Messrs. D A Jayatilake, G J Perera, Domingo Dias,

N B Dolapella, A P Gunaratna, Piyadasa Sirisena, H C F Wimalagunewardana, J D S Rupasinghe, Proctor Timoty de Silva, Messrs. Walter and Richard Salgado, S de S Gunasekera, C P Gunawardena, D D Pedris, J R Peris, E Visviah, Mr. and Mrs. C W de Silva, Mr. V T S Sivagurunathan, Mr. and Mrs. J Edirisinghe and Miss. L Edirisinghe, Mr. J D P Perera Mr. V Nagalingam, Proctor Canagarayan, Messrs. V I Perera, C E P Kumarasinghe, M D A Gunatilake, D R Jayawardana, Mudliyar D S S Wickramaratne, Messrs J Ratnasara, D S Gunasakera, J P C Chandrasena, Advocate N E Weerasuriya, Messrs W E Bastian, D C Senanaya D S Senanayaka, P G de Silva, A Samarasinghe, O A Jayasakera, P W Manukulasuriya, E H de Zoysa, T K Burah, Proctor Samarasinghe, J G B Kiriella, Suraweera Notary, Arthur Zoysa, J M A Wickramanayaka, V Amarasinghe, B Amarasena H D A Miwanapalana and several others.

Price List.

1.—Religious Knowledge and General Proficiency Prizes.

	Religious Knowledge	General Proficiency.
Lower Infants A.		1. Lakshman de Silva 2. Fernando, M. C. Modelling Prize: Edwin Perera
,, ,, **B.**		1. Ratnasara, R. 2. Walter Dep Modelling Prize: Edgar Baladasa
Upper ,, ...		1. George N. G. L. 2. Wilfred Pieris, W. Drawing Prize: Lionel Gajanayake
Standard 2 A ...	Siriwardene, C. D .S.	Sabrim, T. M.
,, **2 B** ...	Gunasekara J. P.	Gunasekara, J. P.
,, **3 A** ...	Walisinghe, A. de S.	Karunaratna,T.D.N.
,, **3 B** ...	Gurusinghe, G.	Wilmot, R. P.



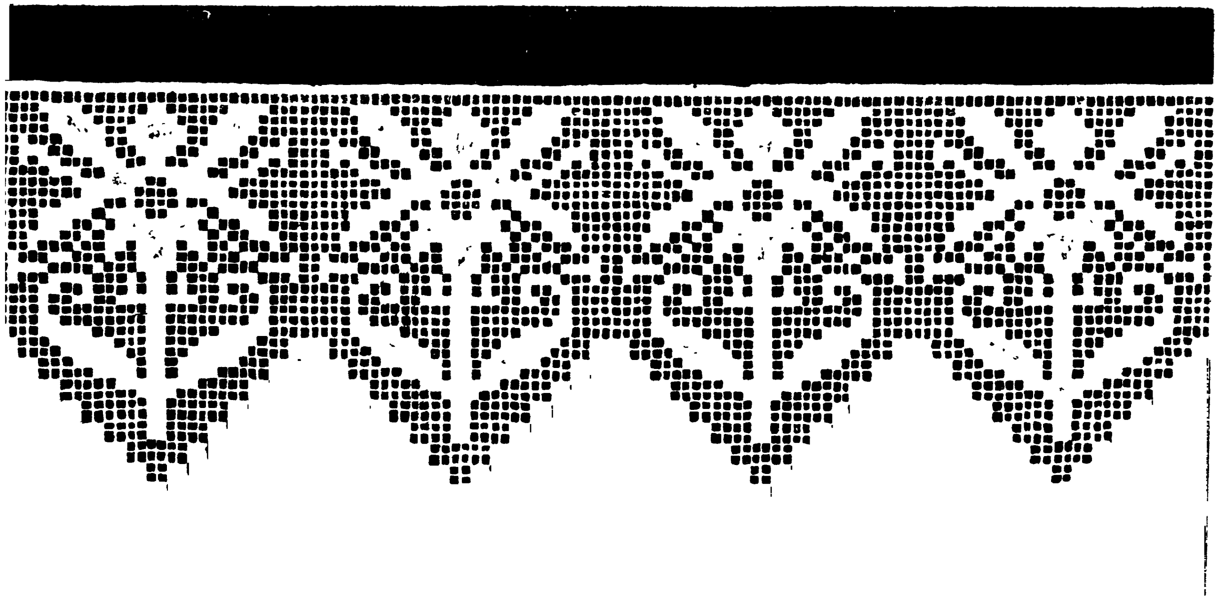
Master G. M. P. AMARASEKARA, (age 14 years.)

Winner of (1.) 2ND Prize for Kalutara Basket Drawing.

(2.) 3RD Prize for Lace Pattern Drawing.

(3.) Hon: mention for study of hands and feet

at the Ceylon Arts Exhibition 1920.



Lace pattern Drawing by Master G. M. P. AMARASEKARA of Form II A (age 14 years)
Awarded a prize at the Ceylon Art Exhibition 1920.

	Religious Knowledge	General Proficiency
Special I Yr. ...	Seneviratne, D. V. B.	Charley Perera, M.
,, II Yr. A ..	Fernando, M. M.	Perera, H. M. L.
,, II ,, B ..	Hewavisenti, G. S.	{ Wijesekara, N. L. de S. De Silva, D. J.
Standard 4 A ...	James Fernando, P.	Weerasinghe, T. M.
,, 4 B ..	Ekanayake, S.	Ekanayake, S.
,, 4 C ...	De Silva, W.	Gunasekara, W. W. de Z.
,, 5 A ...	Wilson de Silva, D. P. L.	Jalliel, T. Y. U.
,, 5 B ...	De Silva. D. P. L. I.	Thabrew, M. A.
,, 5 C ...	Vincent de Silva	Vincent de Silva
,, 5 D ...	Arthur de Silva	Arthur de Silva,
,, 6 ...	Amarasinghe, W. S.	Cooray, B. W.
,, 7 ...	Abeyasundara, A.	Perera, G. S.
E. S. L. C. Class ..	Sadirishamy, D. D.	Fernando, M. B.
Form II A ...	Martin, P. D.	Martin, P. D.
,, II B ...	Amarasinghe, D. W.	Wijesekara, N. H. de S.
,, II C ...	Nadarajah, K. S.	Karunananda, M. W.
,, III A ...	Wijewardene, D. C. R.	Wijewardene, D C. R.
,, III B ...	Kulatilleke, S. A.	Kulatilleke, S. A.
,, IV ...	Daniel de Silva	De Silva, M. S.
Junior ..		Linton Salgado
Senior A ...		Sirisoma, N. H.
,, B ...		Fernando, P. B.

II. Sinhalese Prizes.

Std. 1 A...	Perera, N. W.	Std. 5 A .	Don Edwin, H.
,, 1 B...	Tudor de Silva	,, 5 B .	Pathiratne, L. S. J.
,, 2 ...	{ Edwin, T. A. Silva, K. G. A.	,, 5 C .	Ransirinel, J. N.
		,, 5 D .	Rodrigo, M. R.
,, 3 A...	Gnanasiri Perera	,, 6 A .	Charley Perera, M.
,, 3 B...	Perera, G. T.	,, 6 B...	Thabrew, M. A.
,, 4 A...	Abeyasinghe, J. P.	,, 7 ..	Thomas de Silva, H.
,, 4 B...	Perera, B. D.	,, 8 ..	{ Abeyasundara, A. De Mel, M. H.
,, 4 C...	Perera, W. D. R.		

(III) OPEN COMPETITION

(a) SCHOLARSHIPS

Faber Memorial Scholarship awarded by the College Staff:—
E A. Wijesuriya

Scholarship awarded by

Scholarship awarded by	Dr. W. A. de Silva,	M. L. M. Salgado
,, ,,	Mr. F. R. Senanayake,	M. W. F. Abeykoon
,, ,,	,, M. A. Perera,	D. W. J. Perera
,, ,,	,, A. V. Dias,	P. J. Jayaratne
,, ,,	The College	G. de Zoysa

(b) PRIZES.

Religious Knowledge	**Senior.**	Presented by S.R.Wijemanne,Esq.
	Awarded to	Pieris, T. J. C.
	Hon. Mention	Wijayatilake, S. A.
	Junior.	Presented by J. Munasinghe, Esq.
	Awarded to	Buddhapreeya, H.K.D.
	Hon. Mention	Laneiolle, K. D.
General Knowledge	**Senior.**	Presented by Dr. W. A. de Silva.
	Awarded to	Siriwardena, C. P.E.
	Hon Mention	Gunawardena, H. R.
Harischandra Sinhalese Literature ...	**Senior.**	Presented by W.Dharmawansa,Esq.
	Awarded to	Sirisoma, N. H.
	Hon. Mention	Abeysundera, A.
Sinhalese Distinction ...	**Senior.**	Presented by G.Robert de Soysa,Esq.
	Awarded to	Silva, H. A.
English ...		Presented by P.A.L. Dias, Esq.
	Awarded to	Jayasuriya, A. L.
	Hon. Mention	Siriwardena, C.P.E.

	Junior.	Presented by Messrs. D. V. de Silva & Co.
	Awarded to	Dias, E. H.
	Hon. Mention	Somapala, G. A.
Essay ...	**Senior.**	Presented by D. C. Senanayake, Esq.
	Awarded to	Siriwardena, C. P. E.
	Hon. Mention	
	Junior.	Presented by D. S. Senanayake, Esq.
	Awarded to	Somapala, G. A.
	Hon. Mention	Gunawardene, W. A.
Latin ...	**Senior**	Presented by Dr. W. A. de Silva.
	Awarded to	de Silva, U. J. T.
	Hon. Mention	Tillekeratne, K. S.
	Junior	Presented by W. E. Bastian, Esq.
	Awarded to	WijesuriyaE.A. } Junior distinctions.
	Hon. Mention	Salgado L.M. } Junior distinctions.
		FernandoJ.G. } Junior distinctions.
Greek ...	**Senior**	Presented by F. R. Senanayake Esq.
	Awarded to	de Silva. U. J. T.
	Hon. Mention	Gunawardene, D. P. R.
	Junior	Presented by F. R. Senanayake, Esq.
	Awarded to	Tillekaratne, K.S.
	Hon. Mention	Peter de Silva, K.H.
Arithmetic ...	**Senior**	
	Awarded to	Not awarded
	Hon. Mention	
	Junior	Presented by W. E. Bastian, Esq.
	Awarded to	Salgado, L. M.
	Hon. Mention	Richard, M. D.

Pure Mathematics ...	**Senior**	Presented by M. T. de S. Amerasekore, Esq.
	Awarded to	Jayasuriy A. L.
	Hon. Mention	
	Junior	Lewis Fernando Memorial Prize. Presented by Dr. Chas. Fernando.
	Awarded to	Salgado, L.M. (Junior distinctions)
	Hon Mention	WijesooriyaE.A. (Junior distinctions) Fernando, J. G. (Junior distinctions)
Applied Mathematics ...	**Senior**	Presented by A. E. de Silva Esq.
	Awarded to	Jayasuriya, A. L.
	Hon. Mention	
	Junior	Presented by M. A. Perera, Esq.
	Awarded to	Fernando, J. G.
	Hon. Mention	Salgado, L. M.
Hewavitarane Chemistry ...	**Senior**	Presented by Dr. C. A. Hewavitarana
	Awarded to	Jayasuriya, A. L.
	Hon. Mention	Fernando, M. T.
	Junior	Presented by Dr. C. A. Hewavitarana
	Awarded to	Salgado, L. M.
	Hon. Mention	Fernando, A. M. P.
Hewavitarane Physics ..	**Senior**	Presented by Dr. C. A. Hewavitarana
	Awarded to	Jayasuriya A. L.
	Hon. Mention	Fernando M. T.
	Junior	Presented by Dr. C. A. Hewavitarana
	Awarded to	Salgado L. M.
	Hon. Mention	Fernando. A. M. P.

Geography ...	**Senior**	Presented by Messrs. M. D. & A. D. Silva
	Awarded to	Wijesinghe, V. A. P.
	Hon. Mention	Indatissa, J. W. W.
	Junior	Presented by W. E. Bastian, Esq.
	Awarded to	Fernando, A. M. P.
	Hon Mention	Lanerolle, K. D. D.
English History ...	**Senior**	Presented by D. C. Senanayake, Esq.
	Awarded to	Siriwardena, C. P. E.
	Hon. Mention	Goonewardene, H. R. Wijesekera, N. P. de S.
	Junior	Presented by D. S. Senanayake, Esq.
	Awarded to	Dias, E. H.
	Hon. Mention	Fernando, A. M. P.
Constitutional History ...	**Senior**	Presented by Dr. W. A. de Silva
	Awarded to	Siriwardena, C. P. E.
Ceylon History ...	**Senior**	Presented by P. A. de Silva, Esq.
	Awarded to	Goonawardene, H. R.
	Hon. Mention	Sirisena, A. C.
	Junior	Presented by A. E. de. Silva, Esq.
	Awarded to	Wickramaratna, D. R.
Reading Middle School ...	**Senior**	Presented by D. D. Pedris, Esq.
	Awarded to	Fernando, D. W.
	Hon. Mention	Wimalasurendra, J. C.
Lower School ...	**Junior**	Presented by D. D. Pedris, Esq.
	Awarded to	Siriwardena, C. D. S.
	Hon. Mention	Jayasuriya, F. R. Wijesundara, W. R. de S.

Logic ...	**Senior**	Presented by T. D. John, Esq.
	Awarded to	Siriwardena, C. P. E.
	Junior	Presented by D. F. Suraweera, Esq.
	Awarded to	Tillekeratne, K. S.
	Hon. Mention	Ranawaka, T.
Drawing ...	**Senior**	Presented by Messrs. U. D. S. Gunesekara & Co.
	Awarded to	Indatissa, I. W. W.
	Hon. Mention	Amarasekara,
	Junior	Presented by A. V. Dias, Esq.
	Awarded to	Dharmadasa, H. D.
	Hon. Mention	Andris, D. C.
Commercial Subjects ...	**Senior**	Edmund Hewavitarane Memorial Presented by N. Hewavitarana, Esq.
	Awarded to	Perera, G. S.

IV. Cricket Prizes.

Batting ...	Prize	Presented by G. J. Kiriella, Esq.
	Awarded to	N. M. Fernando
Bowling ...	Prize	Presented by G. K. W. Perera, Esq.
	Awarded to	H. R. Palis

As Others See Us.

The following are extracts from the Editorial Columns of the Ceylon Press. Extracts from the leading articles of the Vernacular Press are published in the Sinhalese Section of the Journal.

The Ceylon Daily News, 21st July 1920.

Ananda College.

Much depends on the Ananda College. The Ananda College is known throughout the Island as the largest "national" school in Ceylon, staffed and managed by the Ceylonese for the Ceylonese people. Both Ceylonese and non-Ceylonese. are anxiously watching the progress of the Ananda College. They are waiting to see how far an institution manned almost entirely by Ceylonese can be successful. They will form their estimate of Ceylonese capacity for organisation and leadership upon the success and progress of the Ananda College. It is, therefore, with great pleasure that we offer our congratulations to the Principal and Staff of the Ananda College on the brilliant display made by them the day before yesterday. We are glad to see that the school is progressing steadily and surely, and that due importance is being attached to subjects like Ceylon History, and Sinhalese and Tamil. Every one knows how woefully ignorant the average Ceylon lad is of things Ceylonese. He will tell you most readily the names of Queen Elizabeth's paramours and the names of various matrimonial experiments conducted by Henry VIII. But he will not be able to write a letter to his own mother. She is ignorant of English, and he cannot

be bothered about the vernaculars. He will repeat to you, *verbatim*, Shelley's sentiments on the Skylark. But to the names and habits of Ceylonese birds and Ceylonese flowers he is perfectly indifferent. He is a stranger in his own land. We, therefore, look to the Ananda College to see to it that the history and the literature of Ceylon are not entirely washed away by the waves from the West. We congratulate the College on what it has already achieved, and we wish it all success in the future.

The Ceylon Independent, 21 July 1920.

....

......We are glad of the evidence that has been forthcoming of Sir Graeme Thomson's interest in the preservation of the language and literature of the Sinhalese. The authorities of Ananda have been very solicitous in this regard and it must have been gratifying to them to hear such words of warm approval of their policy. The public will feel gratified too, that the authorities of Ananda are showing such a fine appreciation of the value of a commercial training ....

....................On the value of developing the athletic side of school life Sir Graeme Thomson was as emphatic. In this direction Ceylon schools have made great strides in recent years and that the leading Buddhist school in the Island has fallen into line with her older sisters is a very good sign indeed..

.............................We cannot help remarking that one of the things that has impressed us most in Sir Graeme Thomson's speech is his gracious recognition of that talented son of the soil, Mr. Wimalasurendra, the pioneer of the hydro-electric scheme. If Ananda College has nothing else to claim but this brilliant product we will

yet say it has done well. We cannot conclude without offering our heartiest congratulations to the Principal of Ananda on a very good year's work and of the present flourishing state of his great charge.

The Ceylon Buddhist, 24th July, 1920.

Ananda College Prize Giving.

The Annual Distribution of Prizes to the successful students of Ananda College on 19th July 1920 was a highly successful function. The chief value of these functions in our Schools and Colleges is that they enable not only the teachers and pupils and others immediately interested, but the critical onlooker to form some idea of the efficiency of our institutions with special reference to the character of their work during the past year. There is no doubt, that no one who was present at Ananda College on Monday last could carry away any other impression than one of complete satisfaction. The institution is doing splendid work. The Principal's Report was a document on which the word "progress" was writ large. It had an easy task in showing the all-round advance of the institution during the period under review. The College, it averred, lived a life of galvanic energy. It had shown rare courage, resource and wisdom in its attempts to realise its objects. It had steadily kept to its goal. No obstacle, however formidable, was allowed to stand in its way. It faced its difficulties with faith and resolution and overcame them all.

The results were more than gratifying. In all departments of knowledge and instruction the college had done exceptionally well. Its boys had fared brilliantly in their competition with other institutions. Its accomplishments in the leading examinations had been not merely satisfactory, but distinguished to a degree. But

above all, the alertness and intelligence the boys have been known to show even in the moments of their most casual intercourse demonstrate in the most emphatic manner possible the high excellence of the instruction and training imparted at Ananda College.

The success of the institution is welcome to the Island as a whole for a very vital consideration. Ananda is the largest purely Ceylonese educational institution in the Island. It has been truly called the National College of the people of Ceylon. It is entitled to be looked at in this character for very strong and substantial reasons. Its curriculum of studies gives their due place to the History and Literature of this land. Ananda is making a resolute attempt to withstand the tide which threatens to make the Ceylon youth a stranger in his own country. It is trying to save him from that ignorance of his mother tongue which is such a menace to the national well-being of the people of this Island. This is not its only title to the interest of the public at large in Ceylon. The Principal and the entire Staff of Ananda are all Ceylonese (one exception please! *Ed. A. C. J.*) The institution to-day affords the most convincing proof of the worth of Ceylonese capacity and organisation. We wish it continued prosperity. We hope it may long continue to remain in the hands of those who have steered its course so successfully and won for it a measure of distinction, which high as it is, we believe only to be an earnest of what they may yet accomplish.

The Ceylon Daily News, 30th October 1920.

A Boarding House For The Ananda College.

At the recent meeting of the Colombo Buddhist Theosophical Society, an appeal was made for an adequate Boarding House for the Ananda College. We wish to

commend that appeal to the notice of all persons who have the welfare of the country at heart. We shall say at once that the idea of a "thorough English public school education" for a Ceylonese lad makes no appeal to us whatsoever. There are, we believe, certain institutions in this Island where the Principals are attempting to play the sedulous ape to English methods of Education. English Public Schools,like Eton and Harrow and Winchester are their ideal. That ideal they would fain lift bodily and transplant into this Island. Such blind imitation is, in our opinion, suicidal. It is a policy in direct opposition to all the laws of natural growth and progress. Men do not gather grapes from thorns, nor figs from thistles. And that is one reason for our more than ordinary interest in the affairs of the Ananda College. In that institution the torch of nationalism is yet kept alive, and an attempt is made to borrow from the West only the best that the West has to offer us. One idea from the the West, which is worthy of imitation by us Easterners, is the idea of up-to-date Boarding Houses for our schools. Those men who have themselves passed through what might be called the fiery furnace of a Boarding-House know well the value of the discipline obtained from such an experience. It is in many ways the best preparation for life. And it is therefore, with great earnestness that we would commend this appeal.

The Ceylon Buddhist, 20th Uctcober 1920.

Ananda College Boarding House.

At the last meeting of the Colombo Buddhist Theosophical Society a strong plea was put forward for a better equipped and decent Boarding House for Ananda College. This is a proposal which should appeal to all interested in the progress of national education in the

Island. It is our pride that Ananda College more than any other institution in the land stands for those educational ideals on which the national advancement of the people depends. It is therefore our duty to help the institution to advance its usefulness in every possible way. One of the greatest needs of a modern school is a well equipped Boarding House. We do not for a moment wish to be understood to say the idea of a Boarding House in connection with Education is a modern one. It is on the contrary one of the earliest educational ideals of the East. According to the ancient oriental system of education, the pupil was almost invariably required to live with his teacher. It was recognised that that was a part of the training which was of great value to the pupil. It is the same purpose the modern Boarding House aims to serve. It is entirely a sound principle of Education to enable the pupil in this manner to feel the advantage and discipline of the school influence.

Modern schools are therefore alive to the need of their respective institutions being properly provided to meet this requirement. There is no Educational institution of any importance which has no adequate Boarding House attached to it. Ananda College too has always been alive too this prime need. It has endeavoured to meet it as best as possible with the limited resources at its command. But the great advances the College has made in recent years render the need for a more adequate Boarding House an urgent necessity. We appeal to the community to do their utmost to help the good work Ananda College is doing by giving it the means to provide for itself the larger and more complete Boarding House it wants.

Old Boys' News.

Mr. I. A. de Z. Siriwardena has passed the Barrister's Final Examination last year, and will be returning to the Island shortly.

Mr. H. L. de S. Kulatilake having obtained the A.M.I.C.E. degree returned to the Island a few months ago after considerable experience as an engineer in Scotland. He is now appointed a District Engineer, and is attached to the Hydro-Electric scheme, Watawela.

Dr. H. M. Peiris, M. D., F. R. C. S., has been appointed Superintendent of the De Soysa Ly-in-Home.

Mr. J. P. C. Chandrasena, B.Sc. (London), has been elected a Fellow of the Chemical Society, and the Ceylon Government has awarded him a post Graduate Scholarship. Mr. Chandrasena sailed to England in October last.

We extend to Mr. D. B. Jayatilake, B. A., (Oxford) Barrister-at-Law, one of our erstwhile Principals to whom the College owes a great deal, a hearty welcome back to the Island after very useful and self-sacrificing service rendered in England in the cause of his motherland.

We offer our congratulations to Mr. M. W. H. de Silva, B.A. (London) on his being called to the English Bar.

We offer our hearty congratulations to Mr. J. E. Gunasekere on his marriage which took place on the 9th July last. Several presentations were made to Mr. Gunasekare, both by the Masters and the Boys of the College.

Mr. D. J. Wimalasurendra, District Engineer, the pioneer of the Hydro-Electric scheme, has started work in in connection with the scheme.

Dr. K. R. Perera, L. M. S., has been transferred to Dela in the Badulla District.

Dr. D. W. S. Fernando is doing work in connection with the Anchylostomiasis campaign at Pussela.

Dr. G. D. D. Wijesekara has joined the Indian Medical Service, and is appointed a Lieutenant.

Mr. B. C. de S. Rupasinghe who was successful at the L.M.S. Final Examination a few months ago has proceeded to England to obtain British qualifications.

Messrs. K. M. P. Wijesinghe, P. D. S. Fonseka and D. R. de S. Abeynayake have started practising as Proctors in Colombo.

Mr. P. A. Dharmadasa is now practising as a Proctor at the Ratnapura Bar.

Messrs. M. L. Marasinghe, K. A. Alwis and B. S. Wickramaratne have been successful at the Final Examination for Proctor students held in last August.

We offer our congratulations to Mr. William Perera on his success at the London B. A. Examination last year.

Mr. M.W.M. de Silva has passed the First Professional Examination of the Ceylon Medical College.

Mr. L. H. Peiris has passed the 2nd Professional Examination of the Ceylon Medical College, and has been awarded the 2nd Professional Examination Scholarship and the Gold Medal for Physiology.

Messrs. D. H. A. Weerasinghe and D. H. Wickremasinghe were successful in the Proctors' Intermediate examination of February last, whilst Messrs. K. P. D. E. Kodagoda, N. B. de S. Wijesekare, H. D. A. Mivanapalana, M. C. de Silva and S. A. I. Deen have been successful at the August Examination.

Mr. A. L. Jayasuriya has joined the Ceylon Law College as an Advocate student, and is at present attached to the Tutorial Staff of Mahinda College.

Messrs. D. C. Wijesinghe. M. D. Gunatilake, George W. Udugama, C. E. de S. Rupasinghe, A. P. de Soysa (Jr.) H. R. Peiris, Dennister Perera, G. J. P. Kurukulasuriya, W. G. M. P. Dharmawardena, D. N. J. Weerasuriya have joined the Ceylon Law College as Ptoctor students.

Messrs. N. P. de S. Wijesekara, K. T. Somathapala, E. M. Seneviratne and B. C. de S. Waidyaratne have joined the Ceylon Medical College as medical students.

Mr. J. D. P. Perera is appointed Principal of the Lorenz Tutory.

Dr. D. D. P. R Senanayake has obtained qualifications in Homeopathy and has started practice in Colombo.

Mr. D. A. D. Jayasuriya was successful at the Notary's Final examination last year.

Messrs. S. M. de Silva and J. D. L. Karunaratne have passed the Surveyor's Intermediate examination

Mr. C. H. M. Obeysekare, Sub-Inspector of Police, is in charge of the Meegahatenna Station.

Messrs. D. C. Wijesinghe, M. D. Gunatilake and T. E. Perera were successful at the London Matriculation examination of January 1920.

Mr. V. N. Peiris has passed the Government Clerical examination, and is attached to the Education Office.

Mr. C. Kadurugamuwa is appointed a Korala.

Messrs. Sirisena Wijesinghe, G. D. L. Karunaratne R. W Ratwatte and Hemachandra have returned from the Western Front having served in His Majesty's Forces in the Great War.

Mr. U. J. T. de Silva has joined the Staff of the Mahinda College, Galle, and is in charge of the Classical work.

Messrs. G. C. Edirisinghe, D. M. Weerasinghe, E. W. Gunapala have joined the College Tutorial Staff, whilst Messrs. D. B. Wijenayake, W. G. W. Ranaweera, K. P. D. E. Kodagoda and A. M. Silva the Clerical Staff.

Mr. D. M. Doole, Sub-Inspector of Police is transferred from the Kegalla Station to the Pettah Station.

Mr. M. S. Peter has joined the Staff of St. John's College, Panadura.

Mr. A. B. Attygalla is appointed an Agricultural Instructor of the Veyangoda district.

Mr. D. Y. Pathmaperuma has joined the Calcutta University to study medicine.

Mr. H.P. Pemanis has joined the Engineering College, Bangalore, and has passed the 1st examination of the College.

Messrs. W. E. Fernando, P. T. de Silva, S. F. Tissera and Tamby Rajah will join the Tutorial Staff of the Ananda College in January next after their course of training at the Training College.

Messrs. D. V. de Silva and T. M. Kurukulasekare are doing business as Brokers in the Fort, Colombo.

Mr. S. H. Perera has joined the Tutorial Staff of the Royal College.

Messrs. H. B. Caldera and Herbert Silva, Sanitary Inspectors, are in charge of the Koskandawala and Pugoda divisions.

We offer our hearty congratulations to M.r H. C. F. Wimala Gunawardene on his marriage.

Messrs. M. C. Fernando and M. L. Fernando have joined the Staff of Sri Sumangala College, Panadura.

Mr. K. G. Perera is appointed a Sub-Inspector of Schools.

Mr. H. W. Dahanayake is an Assistant Superintendent of Silver Hill Estate, Dodangaslande.

Mr. G. P. Widyalankara has passed the Telegraph and Telephone Inspectors' Final Examination.

Mr. P. Dissanayake is attached to the Kotagala Hospital as an Apothecary.

Mr. Dhamasena Fernando was successful at the last Apothecary's Entrance Examination.

Farewell.

G. C. Edirisinghe.

Entered College 1909; Junior Local 1914; Senior Local 1915; Patrol Leader 1916-1917; Senior English Prize 1916; Secretary College Debating Union at various intervals 1917-1918; Speaker Senior Debating Union one Session 1917; King's Scout; Senior Patrol Leader 1917-1918 London Matriculation January 1918; Played for the Cricket XI. 1915-1917; College Prefect 1918-1920; Co-Editor "The Anandion" when it was first started in 1918; Asst. Scout Master 1918-1919; Co-Editor of the College Journal 1919 (the first publication since the Editorship changed from the hands of the Masters to the Boys); Sat for the London Inter Arts 1920.

H. R. Gunawardena.

Entered College 1917; Open English History and Ceylon History Prizes 1917; Ceylon History and General Knowledge Prizes 1918; Hony. Secretary of the College Debating Union, one Session 1918; London Matriculation January 1918; Prefect of the College Boarding House 1918; Co-Editor of "The Anandian" One Session 1919; Open English History and Ceylon History Prizes 1919; Vice-President of the Sinhalese Literary Union 1919-1920; Played for the Cricket Eleven 1917 and 1918; Prefect of the College 1918-1920; Sat for the London Inter Arts 1920.

U. J. T. de Silva.

Entered College 1916. Senior Classics and Open Geography Prizes 1916. Senior Certificate 1917; Open Classics Prize 1917; Hony. Secretary Senior Debating Union one Session 1918; Open Latin and Greek Prizes 1918; London Matriculation June 1918; Prefect of the College 1919-1920; Vice-President of the Religious Branch of the Union Society 1919-1920; Sat for the London Inter Arts 1920.



PRINCIPAL AND THE "NEW" OLD BOYS

A. L. Jayasuriya.

Entered College 1918. Co-Editor of "The Anandian" first Session 1919; College Prefect; London Inter Science 1919; Open English, Physics, Chemistry, Pure and Applied Mathematics Prizes 1919; Sat for the London Inter Arts 1920.

A. Ratnayake

Entered College 1918. Hony. Secretary The College Debating Union, 1st Session 1919; College Prefect; Co-Editor "The Anandian" 2nd Session 1919; Sat for the London Inter Arts 1920.

C. P. E. Siriwardena.

Entered College 1909. Senior Local 1915; Open English History and Logic Prizes 1916; Senior Patrol Leader 1916—1917; Senior Prefect College Boarding House 1915-1917; All Ceylon Scouts' Essay Competition, First Prize 1916; President of the All-Ceylon Patrol Leaders' Conference 1916; London Matriculation June 1918; Open English, English Essay and Elocution Prizes 1918; Senior Prefect of the College 1915 to 1920; Vice-President of the College Debating Union 1918 to 1920; Asst. Scout Master 1918–1919; Co-Editor "The Anandian 1918;" Open English Essay, English History, General Knowledge, Constitutional Law and Logic Prizes 1919; Co-Editor of the College Journal 1919; Sat for the London Inter Arts 1920.

Niel M. Fernando.

Entered College 1909; Junior Local 1915; Senior Certificates 1917; Sub-Captain College Cricket XI. 1918; Batting Prizes 1918 and 1919; Championship Cup for Sports in 1918 and 1919; Left from the College Form.

A. M. de Silva.

Entered College 1916; Senior Certificate 1917; Open English History and Open Chemistry Prizes 1917; Open English History and Religious Knowledge Prizes 1918; Patrol Leader 1917; Hony. Secretary Religious Branch of the Union Society 1919; Hony. Secretary The Dramatic Club 1919 and 1920; Senior Prefect College Boarding House 1919; London Matriculation June 1919; Left from the College Form.

N. C. Perera.

Entered College 1916; Open Science and Political Economy Prize 1916; Senior Certificate 1917; Open Religious Knowledge Prize 1917; Hony. Secretary of the College Debating Union, one Session 1918; Patrol Leader 1917-1918; Hony. Secretary of the Boarders' Goodwill Fraternity at various intervals in 1918 and 1919; Senior Prefect of the College Boarding House two Sessions 1919; Left from the London Matriculation Form.

K. T. Somatapala.

Entered College 1916; Junior Certificate 1917; Patrol Leader 1918; Hony. Secretary Boarders' Goodwill Fraternity 1919; Senior Certificate 1919; London Matriculation January 1920.

P. R. Gunawardena.

Entered College 1917. Junior Certificate 1917; Junior Classics Prize 1917; Left from the College Form.

N. P. de S. Wijesekara

Entered College 1919; London Matriculation January 1920; Asst. Hony. Secretary, Sinhalese Literary Union 1920; Open History Prize 1919; Left from the College Form.

A. V. Kanakasabai

Entered College 1917; Hony. Secretary, the College Debating Union two sessions 1919; Co-Editor of "The Anandian;' 1st Session 1919; Hony. Secretary, Boarders' Goodwill Fraternity, one session 1919; Left from the Matriculation Form.

H. R. Peiris

Entered College 1911; Boarders' Good Conduct and Middle School English prizes 1916; Faber Memorial Science prize 1917; Junior Certificate 1917; Senior Certificate 1919; left the London Matriculation Form.

K. E. Dalpadadu.

Entered College 1916; Middle School English Composition and Elocution prizes 1916; Hony. Secretary Junior Literary Union at various intervals 1917—1918; Junior Certificate 1918; Junior English History prize 1919; Senior Certificate 1919; left from the London Matriculation Form.

I. W. W. indatissa

Entered College 1911; Junior Geography and Drawing prizes 1917; Junior Certificate 1918; Junior Drawing and General Proficiency prizes 1918; Open Geography and Drawing prizes 1919; King's Scout; Patrol Leader 1917—1919; Senior Certificate 1919; left from the Matriculation Form.

T. M. Kurukulasekara

Entered College 1909; Junior English prize 1917; Played for the College Cricket XI. 1915 to 1918; Bowling prizes 1917 and 1918; Captained the College Cricket XI. 1918; Left from the Senior Form 1919.

D. Karunapala

Entered College 1919; London Matriculation June 1919; Left from the College Form.

R. G. Rodrigo

Entered College 1918; Senior Certificate 1919; London Matriculation June 1920; left from the Matriculation Form.

W. G. M. P. Dharmawardena

Entered College 1919; Senior Certificate 1919; Hony. Secretary, the Sinhalese Literary Union 1919; Hony. Secretary, the Boarders' Goodwill Fraternity 1919.

C. E. de S. Rupesinghe,	Senior Certificate.
E. M. Seneviratne,	Do
B. C. de S. Wiadiaratne,	Do
A. S. de Fonseka,	Do
A. T. Fernando,	Do
R. G. Atygalle,	Left from the Matriculation Form.
John Pillay,	Do
M. S. Peter,	Do
Chit Nynn,	Do
D. Y. Pathmaperuma,	Left from the Senior Form
D. A. R. Jayatunge,	Do
D. Fernando,	Do

Sri Rahula Thero.

The exact date of Sri Rahula's birth is not known, but important historical evidence shows us that he was born at the beginning of the 15th century. He was the son of Prince Vikkramabahu of Dematanagama, a descendant of an Indian prince of Kandhawara Kulaya. On the death of his father, Rahula and his mother, a princess of rare beauty, were brought to King Parakrambahu. Charmed with the appearance of the Princess Parakrambahu married her, and under his patronage Rahula grew up in the royal-household, loved and caressed by all.

Rahula was a born poet, for while yet a child he addressed to the King a stanza of four verses.

From his child-hood he was very religious and his love for Buddhism induced him to join the noble order of the Sangha. He was entrusted to the care of Vidagama Stawira. who discovering his genius sent him to the famous Vijaya-Bahu Pirivena at Totagamuwa. There, under the care and efficient guidance of Uttaramula, the Principal of the Pirivena, he became an accomplished scholar.

He was deeply read in Elu, Pali, and Sanskrit, and was conversant with about seven other languages. For his knowledge of the languages he received the title "Sathbasa Parameswara." He was also a very able astrologer. He dived into the depths of the Dhamma, and for his knowledge of the Tripitaka he was called "Tripitaka Wagiswarachariya." Scientific studies did not extinguish Rahula's poetic genius nor damp his native wit and humour.

Even when he was a young Bhikku, he displayed these qualities. He once addressed his servant thus :—

සුරදේතා
වරමිඳුස
කොමිදේතා
දමිඳුතා.

Rahula possessed all the qualities which go to constitute greatness in poetry—fertility of imagination, wide knowledge and command of style.

Like Milton, he believed that poetry was "a work to be raised not from the heat of youth, but by devout prayer to Saraswathi who can enrich us with all utterance and knowledge"; but unlike Milton he was true to his belief, for he did not give utterance to his thoughts before the "mellowing year."

His works now extant are, "Kaviya Sekara," "Selalihini Sandesa" and "Paravi Sandesa written in Elu; "Panchika Pradipaye "and "Buddhippa Sadani" in Pali. These works fully prove his genius.

The most striking feature in his poems is, the control of his vast learning. The use of most melodious and appropriate words, the majestic simplicity of language, and the extreme conciseness of style are marvellous. In his poems we find the fullest expression of love. He has painted true and most divine pictures of many a pure urban and rural damsel in his exquisitely perfect and polished lines.

He possesses a combination of Wordsworth's, Milton's and Virgil's love of nature. Sometimes he sees all nature as possessing life, sometimes he depicts true picturesque Miltonic scenes in lines which flow like crystal streams, more rapid, but more majestic than the murmuring flow of Milton's L'Allegro. Sometimes like Virgil he paints the

gorgeous picture of a sunrise or a sunset. The majestic rays that dart from his poems in manifold beauty, surpass the divine splendour of heaven's eye itself.

To him Diana attended by her starry rays, has given more joy than Phoebus in all his glory, in all his variety of apparel. The varying splendour of the waxing and wanning moon and the rising and setting of the constellations, have been represented with perfect art in his poems.

In his works we find displayed monuments on which are carved the customs of the ancient Sinhalese in their Golden age. In them we find our ancestors in all their aristocratic splendour and we see the waying of the palace flags, the blooming of many coloured flowers in gardens diversified by abundant *Sal, Sapu & Na* trees, while tender creepers entwining themselves on the boughs of trees, appear in their flowery robes ; and the musical ripple of the water's in the crystal ponds, enriched with beauty by the fine-hued lotuses, is distinctly heard.

In his poems we also see King Parakramabahu sitting on his golden throne under the silver canopy, the emblem of the Lion-race. Beside him sit the princes of many an Asiatic country subject to him. The orators of the age, scholars versed in Pali, Sanskrit and Elu and the ablest of poets add magnificence to his grand court. The beautiful singing girls delight them with their soft Lydin mesures.

As a man who depicts character he resembles Shakespeare and although he does not represent in his pcems men of all varieties of character, he shows extreme skill in painting the frailty and at the same time pure virtue of women. He shows extreme kindness to women in that he has left in his poems the qualities which a woman must cultivate to be an example of ideal woman-hood.

It is tho felicitous way in which he has expounded profound questions of the Bnddhis doctrine that demands our great admiration. His vast scholarship, his unrivalled mastery of the Pali and Elu languages, and his poetic talents have enabled him to throw into sweet combination the essence of the Dhamma and of poetry.

His poetic faculties were never strained. Every year, nay every day of his lif added one crystal drop to the ever-increasing flood of poesy which flows musically in praise of its accomplished deity Rahula. But mark at last, Mara the inevitable comes with his "abhorred shears" and "slits his thin spun life" He is gone, and is no more; but he has left" a name that will not perish in the dust.

R. M. H. de SILVA.

College Form.

What alone makes life worth living is independence. If they who are dependent on others are said to live, who then, are the dead ?

Vayasakaraya.

Do not allow idleness to deceive you; for, while you give him to-day, he steals to-morrow from you.

CROWQUIL.

"Starlight."

The Editor has saddled me with a responsible task. To write an account of "Starlight" is by no means an easy one and I only wish that some worthier pen than mine has undertaken to do it.

To begin with, allow me to introduce you, gentle reader, to "Starlight." The heading of this article might have already set you thinking. I guess you are thinking of the experiences you have had on a lonely road on some moonless night when you thanked the stars for the dim lustre that they so kindly shed around you, helping you to find your way home. If your mind has begun to wander in this direction. I must hasten to assure you, kind reader, that you have taken the wrong track. Be prepared for surprises.

"Starlight" is the name of our College Boarding House Though it is not a large building, yet it is large enough to accommodate about seventy boarders; and the compound, though it cannot be called spacious, is spacious enough to afford a volley-ball court and a garden walk, (one of the most delightful of its kind in this part of Colombo) where one can walk "miles" if he walks up and down for half-an-hour.

We have nine rooms in all; three for the masters who are in residence, and six for the boys. The "squeelers"—there are twenty or more of them—have the privilege of having their quarters upstairs. It is here that the little men of seven and eight are sent to on their arrival at "Starlight,"

when the young boarder reaches a certain stage—the stage at which he begins to think more of his studies, dress and friends—he is transferred from the "sqeelery" to the Hall. The Hall accomodates about thirty, all between the ages of 12 and 15. The rest—the bigger men—share the four remaining rooms. So much for a description of "Starlight." Let me now proceed to give you an account of life at "Statlight."

Every morning just as the hands of the Boarding House clock point to half-past five (I need not tell you that it goes a half hour too fast), and long before Phoebus starts on his fiery journey across the sky and while the greater part of Colombo are still snoring away, the unwelcome tinkling of the rising bell grates in our ears. Some curse and some swear (and some do both) at that infernal bell and with the greatest reluctance drag their limbs to the bath room. The process of washing and toilet are soon over. We begin our days doings by sipping a hot cup of tea. Study commences after this and we sit pouring over our books for an hour and a half. Then we have tea once more and off we go to College. Over our doings at College, dear reader, let me draw a veil for it does not come within the scope of this article to record our glorious achievements in the class-room.

When the school closes for the day we have tea at the College and then repair to the play-ground. Some play tennis, others have a game of volley ball and others spend the time in recreations most congenial to them. Returning to Starlight with the fading of the last steak of light, we do a wash and begin preparing the lessons for the morrow We have dinner at 8-10 and after that we spend a pleasant half hour in the garden. The little ones then go to bed and the bigger folks to the study table (they are compelled



OUR BOARDERS.

to do so) to read some book or not till the retiring bell. The bell for "lights out" goes shortly after and all is hush till 5-30 next morning. Such is, in brief, a day at Starlight.

Unlike other boarding schools we have only three associations and this is in a way good. For it prevents us from losing our "bearings" and helps us to concentrate our minds on the three that we possess.

Pride of place goes to the Senior Section of the Boarders Literary Society. The speeches delivered are of a high order and the debates are hotly contested. Meetings are held every Friday night. We pride ourselves in

"a band
Of youthful friends' (who hold debate)
on mind and art
And labour, and the changing mart
And all the framework of the land,"

Attached to this is the Junior Literary Society who hold their meetings on Saturday nights. It is a pleasure to watch these budding orators going through their business. Their items mainly consist of recitations, short speeches and songs.

Lastly there is the Scout Troop which is a distinct ornanment to "Starlight." Under the direction of Mr. H. D. A. Mivanapalana who is their guide, philosopher and friend they are making steady progress. "Scouting is not easy; it wants patience; it wants hard work and above all it wants the enthusisam that keeps enthusiastic" Our Scouts realise this and do their utmost to keep to the traditions of the glorious movement of which they are proud to form a part.

And now, reader, I must beg your leave to withdraw. I have tried to show you, as briefly as possible, the charms that "Starlight" affords to those who feel that life within its walls is a joyous privilege. Life here is never dull, it is never weary, above all it is never monotonous. Long after we have left Ananda we would still think of dear old "Starlight" and our recollections are sure to be pleasant.

R. M. MUTTU-RAMALINGAM.

Martic Form.

Anger is the most impotent passion that accompanies the mind of man; it effects nothing, it goes about; and hurts the man who is possessed by it more than any other against whom it is directed.

CLARENDON.

* * * *

So long as we love, we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.

R. L. STEVENSON.

* * * *

One who associates with the wicked, dislikes the righteous and follows the counsel of the wicked

Parabava Sutta.

Varities of Costume.

The dawn of the 20th century saw a marked variety of costume in Ceylon. The Sinhalese National dress is replaced by the European dress. For about 15 years long back-open coats and tight trousers, clearly setting forth the positions of the muscles, held sway, but have of late given way to short coats and loose trousers. When a gentleman sees a band of up-to-date young men, he is apt to suspect that he is confronted with sailors, because there is a very great similarity between the trousers of our up-to-date young men and those of the sailors. Perhaps the reason for having these so very loose might be that they want to make provision for the effect caused on our bodies by natures.

One who chances to meet one of our fashionable young men is struck by the their thrift in going for short coats and thereby saving cloth and money. He is sure to observe the difference in the shape of boots or shoes from what it was ten years ago. Formerly our boots and shoes tended to end in a point, but now they end in a shape representing the mouth of the bull dog which has been done this unique honour.

Among the higher classes leather shoes or boots are given preferance to canvas ones, because with the former it is possible to get a good polish and lustre. It would be better for our young men to try to shine more in respect of their characters than in respect of their shoes. Our young men take so much care of their shoes, and very often have them so well polished that they might be able to use them to answer the purpose of mirrors.

Socks are now worn more for the sake of show than for the sake of comfort and protection to the feet. Usually these men of high classes wear socks of gaudy and attractive colours, and very often these appear to be a continuation of the tie. The method of having the socks to look like a continuation of the tie is called matching; and of this the young man of today is very fond. Sensible men, who wear socks irrespective of colour merely for the sake of comfort run the risk of being called "godayas."

As the man, who meets these fops raises his eyes to a level with theirs, he observes that out of a pocket there peeps a handkerchief, which also looks a continuation of the tie; but he is at a loss to understand how mysteriously all this could be arranged. The simplest solution is that the young man has spent a good deal of time, in searching for and buying a handkerchief that would match the tie. In addition to this the veritable flower garden planted in his button hole is of the same colour as the tie. Now a days coloured shirts are given preferance to white ones, and very often the coloured shirt matches the tie so that at a distance it is difficult to perceive whether a tie is worn or not. This taste is another mystery and might be explained when the world becomes older and wiser.

Surveying one of these fops higher one is struck by the thick coating of powder on the face, and the pomade smell issuing from the hair. If he is without his hat, his hair combed in the Oxford fashion will look like the quills of a porcupine and he will be constantly setting these rebel locks in order. If he has put a hat on (which is not the case specially in the evenings) it will be worn in a peculiar way, and it will be quite different from the way in which wise and sensible men wear it.

Our dandies have their hats slanting to a side and, when walking on a bridge they have to be careful lest the wind blow off the hat, the equilibrium of which is easily disturbed on account of its inclined position.

It is a very common sight, especially in Colombo, to see young men in black and in flannel suits, and the unfortunate individual who meets them is apt to think that he is somewhere in Poland, where the inhabitants are forced by nature to wear such suits.

It is surprising to find that our dandies instead of encouraging the button manufacturers by making a fair use of buttons, try to make the manufacturers go to wreck and ruin by decreasing the number of buttons on their coats. Now they use one or two at the most, and the day is not far off when our considerate young men will do away with buttons altogether.

Formerly a gentleman was judged by his black suit or by the long ivory mouth-piece of his cigarette. Now-a-days one expects to be called a gentleman by wearing a handkerchief, in which all the colours of the rainbow are displayed, and about three fourths of which hangs outside the upper pocket. The danger here is that this clown of gentleman runs the risk of dropping his handkerchief.

The changes in attire of some of our young ladies are as common as the changes of their affections. They also are in no way second to our young men in matching. It is a common sight for us to see a lady wearing a grey dress and grey socks and she goes even to the extent of getting grey shoes.

Wise men are apt to pity our young generation; and they are constantly reminded how fast the human race is

physically deteriorating. About fifty per cent of our young men wear lenses and very often these are more for the purpose of being looked at than for the purpose of looking through. A gold wristlet is also very often considered a necessary qualification for a gentleman; and this is used more for the sake of show than for the purpose of noting keeping the correct time. I am sure that my readers will not be surprised when I assure them that I have come across gentlemen wearing round their wrists gold watches which have refused to work. In such cases it is quite evident that they are used merely for the sake of show.

Even at games our young gentlemen have a marked variety of costume. They are very careful to wear the dress, meant for that particular game and nothing else. For instance flat leather soles are not believed in it, must be rubber. Our fashionable sportsman will have with him a gold medal. racquet, which is more for the sake of show than for the purpose of giving a neat drive. A tip-top sweater is also now considered to be one of the inseparable accompaniments of the tennis paraphernalia.

A no less marked variety of costume is observed in the home attire of our gentlemen. In the former case the sarong and the banian, which are so very comfortable, are entirely replaced by the European dress. A pair of Burmese sandals is also considered to be an essential part of a gentleman's home attire. He might walk all about the house without his sandals, but as soon as he sees a friend coming he will go and enclose his feet. In this matter our gentlewomen are no less capricious. In short the varieties of costume are as common as the changes in the wind.

E. A. Wijesooriya.
Junior Form.

Colonel Henry Steele Olcott.

One of the Buddhist heroes of the 19th century was Colonel Henry Steele Olcott the subject of this article. His personality combined with the untarnished character he bore as an American Military Officer and as a Barrister-at-law, his knowledge of the philosophy and religions of the East and West, and above all his knowledge of Buddhism contributed to the success he achieved in raising both the Buddhist laity and the priest-hood from the apathy into which they had sunk through the years of foreign influence Buddhists in this land can hardly over-estimate the debt they owe to him.'

Colonel Olcott landed in 1880 at Galle, the then chief port, at the invitation of the priest Mohottiwatta Gunananda of the Kotahena Temple. The silvery voice and the bold attitude of this priest in the exposure of Christian fallacies roused the Buddhists from inactivity to a sense of their duty towards their religion. This was a time when Buddhists swore on the Bible at Law Courts, baptised themselves in Christian Churches in order to seek office, and relinquished their faith for the sake of marriage, especially in Colombo and the larger towns. Temple going was kept a strict secret.

It was at a time when the Buddhist religion was practically dying out of the country that Colonel Olcott arrived in Ceylon. The Buddhist priests divided themselves into different sects or Nikayas, such as the Siamese, Amarapura and Ramanna, and were engaged in controversies alike useless and unimportant. Each sect had its followers and no priest of one sect would even step into the temple of

another sect. The laity ranged themselves on different sides, and supported by priests abused one another in the most violent language. While the Buddhists were thus quarrelling among themselves, the Christian missionaries realising the full advantage of the situation dotted the Island with their schools, preached at every place where they could find access to, and flooded the country with tracts attacking Buddhism in the most manner. Several Government officials gave personal help to the missionaries, with the result that some Buddhists thought it treason to speak a word against Christianity. People were ashamed to say in public that they were Buddhists.

It was at such a time, when the Buddhists were in this wretched condition that there arose one of the greatest of Sinhalese orators and reasoned debaters, the silvertongued Mohottiwatte Gunananda who established himself at the Kotahena temple and delivered a series of powerful lectures in which he attacked the fundamental principles of the Christian faith.

The Buddhists were brought to their senses and the Christians grew uneasy. Those were the days of controvery and debates. Challenges were thrown at the Rev. Gunananda. They were accepted. Four actual debates took place, the first at Waragoda with the Baptists in 1865, the second at Udanawita in 1866, the third at Gampola with the Baptists and the Wesleyans, the last and most famous at Panadure, commonly known as the *Panadurawadé* in 1873. In all these debates the general concensus of opinion was that the Rev. M. Gunananda proved his superiority as a debater, and, to Buddhists, the victorious champion of their faith.

The proceedings of the *Panadurawadé* were published by the Editor of the "Times" and a copy fell into the hands



The Late COL HENRY STEELE OLCOTT
The Founder of the Buddhist Theosophical Society Ceylon

of Dr. Phoebus of America. He reprinted it and spread broadcast copies of the controversy. Colonel Olcott came across one of these copies, and was struck with the marvellous manner in which Rev. Gunananda had analysed both Buddhism and Christianity and had clearly established the eminence of the great faith. He was so much impressed with the learning of the priest, that under the impression that he was an Arahath, the Colonel at once carried on a correspondence with the priest. These communications led to an invitation to come to Ceylon from Rev. Gunananda which the Colonel accepted with delight.

The Colonel along with Madam Blavatsky landed at Galle. Buddhist Priests went on board the ship that brought the illustrious man. After a few minutes talk with those who had come to see him the sagacious Colonel at once discovered that the Buddhists were split into different castes in their social life and into Nikayas and sects in their religious beliefs. He refused to land until the people of various sects assembled there and promised to form a committee whose object was to unite all Nikayas and sects by giving alms to priests of all Nykayas in the same hall and inviting them to *Pirith* and other ceremonies. He also requested them to attend his meetings without any distinctions of caste and creed. He next went to the Paramananda Temple where he took "pansil" in public from Rev. Dharmalankara. This act of his won the love and affection of all Buddhists whilst it aroused the indignation of all the missionaries. He worked so earnestly and with such vigour that within a short time he established the Galle Theosophical Society.

At that time the Buddhists did not possess a single newspaper and the journalistic field was monopolised

by "The Observer," "The Times," "The Examiner" and "The Lakrivikirana" The Christian propagandists through the medium of these journals attached the Colonel in the most vituperative and abusive language depicting him as an impostor who had come to Ceylon to eke out a living.

From Galle Colonel Olcott came to Colombo, and stayed at "Redcliffe House" in Slave Island with Mr. Andrew Perera, a gentleman of culture and learning. The Colonel established the Colombo Buddhist Theosophical Society in 1880 and Mr. Perera was elected the first President. He next went through the length and breadth of the country when to his utter dismay he found that whilst the Buddhists were quarrelling among themselves, Christian missionaries were busy engaged in converting into their religion Buddhist children who were forced to attend Christian schools for lack of Buddhists ones. He drove into the minds of the parents the danger they were in, and explained to them the advisability of opening Buddhist schools in every town and village, and of removing their children from the sphere of Christian influence. The seed thus sown has germinated into a tree with strong boughs like the Ananda, Mahinda and Dharmasoka Colleges and with over five hundred lesser branches which shelter under their shade over 50,000 boys. Had it not been for this great counsel we might have had a different story to chronicle of Buddhism and of Buddhist education.

This hero was one of the greatest celebrities of the nineteenth century whose statue should have been erected in gold. Every Buddhist father should from generation to generation revere his name as the saviour of his child. The present net work of Buddhist Schools in the Island is

due to this noble and illustrions man. The present feeling of brotherhood irrespective of caste and creed was inculcated by him at a most opportune moment. It was due to the efforts of the Colonel that present day social gatherings are made possible, for he dealt a severe blow on the pernicious caste system which brought in jealousy and disunion. Hundreds of societies took the initative from the Colombo Theosophical Society and are to-day working whole heartedly for the cause of Buddhism. It would require volumes to write on the sterling qualities of this great and good Colonel, the sacrifices he made in throwing away his lucrative posts in America for the sake of acquiring and disseminating the knowledge of Eastern religions and in rendering his signal services to Buddhism.

I shall conclude this brief account of the Colonel with the incident that introduced this great man to Buddhism. Far away in Chicago there was a family who lived at "Eddiston" in the village of Vermouth in Chittendon. The head of the family died in 1874. His spirit appeared and conversed with the other members of the family. The news spread far wide and people began to visit the place. This was annoying to the members of the family, and to check the influx of visitors an entrance fee was charged which brought a large income to the family. This strange happening was unaccountable as re-birth was denied by the religions that existed in America. The Chicago Government believing the story to be a myth wanted to put a stop to people visiting the place. Then in order to expose the supposed fraud the government looked for a man of unblemished entegrity to make inquiries and report on the story.

Colonel Olcott was hit upon by the Government. He was an agnostic at this time. He had given up his

military and his legal careers, and was doing some scientific research work for the Government. He was now called upon to visiting the "Eddy" family and report on the veracity of the spirit story. Colonel Olcott undertook the task and for 3 months made there a searching investigation and from time to time published the results of his researches. At last he came to the conclusion that it was no fraud, but a reality conclusively proving re-birth though opposed to American belief. Colonel Olcott's agnosticism passed away and he believed in a life after death. He became a Buddhist.

Under the magnetism of friendship the modest man becomes bold, the shy confident, the lazy active, or the impetuous prudent and peaceful.

THACKERAY.

Early and provident fear is the mother of safety.

BURKE.

The man of wisdom is the man of years.

YOUNG.

An exceedingly tall man is generally foolish; a man of middle stature is sensible; all short men are deceivers.

Translation *Viyasakara.*

On Seeing Some Veiled Damsels.

As late I pensive strayed by house-fringed ways
What time majestic *Chandra* sheds all round
O'er Nature's wilds, o'er roof and trees and ground,
Through fleecy racks of clouds, her milky rays,
A bevy of veiled damsels full of grace
With broidered shrouds of white all losely wound
And lightly tripping fast with scarce a sound,
But the soft rustle that their skirt-trains raise,
Hurried me past, her hood each drawing close
As though some evil eyes her harm and grieve.
Alas! Ye hapless maids, sequestered e'er
By hunters after pelf and pleasures gross,
As birds, since nestlings, caged, ye stifled live,
Blithe only as they that tasted freedom ne'er.

G. C. E.

[Our young author is no doubt gifted with a powerful imagination. How did he know these veiled beings to be damsels? *Ed.* A. C. J.]

Foundation Stone Laying Ceremony.

(CULLED FROM " *The Ceylon Daily News.*")

The foundation stone laying ceremony at the Ananda College which took place on the 19th November will ever be remembered in its annals. The proceedings began with a garden party at 4-30 p.m. at which the elite of the Buddhist community as well as Mr. E. Evans, acting Director of Education, and other prominent members of the Education Department were present. On the arrival of Sir Graeme Thomson, Colonial Secretary, who was to perform the ceremony of laying the foundation stone, he was received by Mr. P. de S. Kaluratne, Principal of the College, Dr. W. A. de Silva and the College staff.

The gathering then moved on to the site of the new building block—the Harischandra block as it is to be called—the foundation stone for which was to be laid. As the name of the building implies, it is to commemorate the memory of the late Walisinha Harischandra whose efforts have contributed so largely to the present Buddhist revival and undoubtedly, Ananda College is the most suitable place for a memorial to be erected to his memory. The new building is designed to be a spacious one, its ground floor being for the purpose of accommodating the commercial classes, while the College library and reading room is to occupy its upper storey.

Mr. P. de S. Kaluratne, in calling upon Sir Graeme to lay the foundation stone, made a statement of the progress of the College building scheme. Sir Graeme Thomson, before laying the stone, made an appeal for funds for the

College building scheme. As Sir Graeme was laying the stone a number of Buddhist priests recited some stanzas at the end of which Sir Graeme announced amidst deafening applause; "I declare this stone well and truly laid."

THE SPEECHES.

Mr. Kularatne.

Mr. P. de S. Kularatne, before calling upon Sir Graeme to lay the foudation stone said :

Sir Graeme, ladies and gentlemen, with the generous help of the public both Buddhist and non-Buddhist, I was able last year to collect a sum of over Rs, 13,000 to put up the class-rooms that we needed. The Dutugemunu building which you see on the other side, is the result. The increase in numbers during the last three years has made it impossible for me to supply the need for more class-rooms even with the help of this building. We have at present some classes working in a cadjan shed. The best solution of the problem that we have to face is undoubtedly the establishment of a Preparatory School as a feeder to the College, but for this purpose we are unable to secure the necessary land. The Government Agent of the Western Province has kindly offered us two acres of land for a play ground and although two acres are hardly enough for the purpose, we could not do better than accept this offer. If only the Government would give us another two acres at the same place to put up an Elementary School and a Boarding House, I believe the people of this country would supply me with the necessary funds for the buildings.

At present we need more class-rooms, a reading room and library, and most important of all, a boarding house. To supply the need for a larger hall, commercial class-rooms and a reading room and library, we started this

extension to the College Hall and this upstair building, the foundation stone of which Sir Graeme Thomson has consented to lay this evening. The College boarders live at present in a rented house. The lease expires in May and is not going to be renewed. A suitable house cannot be found anywhere in the neighbourhood. We have at present 70 boys in the boarding house, and we could, if we had room, have at least 200. The work of putting up a boarding house should be started at once. All these needs must be satisfied and the sum of Rs. 150,000 is required for the purpose. I propose therefore to start a fund to be known as the Ananda College Extension Fund. Sir Graeme Thomson whose sympathy with the people and institutions of the people is well-known, has given me and all those associated with me the greatest encouragement by consenting to be patron of this fund. That this institution deserves your support and the support of everyone who has the welfare of this colony at heart you will, I am sure, all admit. I think it nevertheless my duty to show you that we need these extensions and that we deserve your support. I will first quote to you

A Few Figures from the Results of Examinations.

The total number of passes in the Cambridge Local Examinations in the year 1914 was 6. The figures of the succeeding years are as follows:—14, 1, 16. 18 and finally in 1919, 45. In the London Matriculation, we had our first passes in 1917 when 2 were successful. In each of the next two years we had six passes. This year we had as many as 16. For the first time in the history of the College we had a pass in the Inter-Science in 1919. If we look at the number of students in the school, the figures from 1914—1920 on March 31st of each year are as follows:—430, 420, 357, 384, 516, 715, 950. To-day the total on the list

stands at 1050 with an average attendance of over 900. Our staff is one of the best in the Island. We have eight graduates and ten trained teachers, and a large number of certificated teachers. The staff will in January be strengthened by the addition of another graduate and three trained teachers. Examination results and the increasing attendance we need not emphasize. This is what the Government Inspectors say of the school as a result of the inspection held last August :—Mr. Robison says: in spite of the great increase in numbers since my last visit this school is well organised and progress has been made. The staff are efficient and keen to which the writer adds "the general tone of the school is excellent." Now I believe I have said enough to show you that we need your help and that we deserve your help. I believe that once the principal of this school gets this money he will not need to appeal to the public again. After those needs are satisfied, further demands can only be met by the establishment of another Buddhist elementary and secondary school. The work of carrying on the school if it were fully equipped would be sufficiently heavy for any one. I appeal therefore to the generous public to lighten the weight that has fallen upon my shoulders by raising this sum of money which will meet our present needs. I am sure that if the public will co-operate with me in this matter, the Government will support this institution and this fund in particular in a most generous way.

The Extension Fund

which is inaugurated to-day starts with Rs. 1,120 including the balance of Rs. 195 which I have brought over from my last year's collection. I have received the promise of Rs. 4,750 from the General Manager of the Buddhist Theosophical Society, being money placed at his disposal for the purpose of putting up a memorial to that great

Buddhist worker, Walisinghe Harischandra. I have accepted this offer and therefore the upstair portion of this building will be known as the Harischandra Memorial Reading Room and Library. This fact is inscribed in Pali on the stone that is to be laid to-day It remains for me now to thank you, ladies and gentlemen, for coming here to-day in responce to our invitation and for the promises of support which you have made or I am sure you will make before you leave these premises to-day.

I must also thank the ladies and gentlemen who are helping me by getting up a variety entertainment which is going to be given today at 6 p. m. in aid of the Extension Fund. And Sir, I am most grateful to you for coming here this afternoon to lay the foundation stone of these extensions, for promising your patronage and presence at this evening's entertainment and lastly for consenting to be patron of the Extension Fund. I feel sure that we shall always associate your name with this new building as a testimony of our appreciation of the interest you have shown in us and our work.

Sir Graeme Thomson.

Sir Graeme Thomson, then addressing the gathering said:— Ladies and Gentlemen, it gives me special pleasure to be here this evening because I have always taken very great interest in Ananda College. The reason for that is that it is the greatest scholastic institution in this Island which has been founded and carried on entirely by Sinhalese youths. It is a Buddhist College and yet there is nothing dogmatic about it. You have taken the very wise lines in getting for your teachers the best masters that you can find without any regard to race, creed or denomination and the result has been a very successful school as it is at present. Mr. Kularatne has asked

Whether Government can Supply the Land for the building of a preparatory school. I am entirely in favour of the building of the preparatory school when the time comes but I am afraid land will have to be supplied by voluntary contribution, and ladies and gentlemen, when Government starts giving land to the Ananda College, it will be beseiged for land by every other College in Colombo (laughter.) I am sure that Mr. Kularatne by his persuasive manner will be able to get the funds when the time comes. I do not think a preparatory school is needed just now for there are various other requirements for the college which must be met before. Government has done something for the college in giving two acres of land for a playing ground. I do not think two acres will be enough for a thousand boys for a playing ground. I have been in consulation with the Government Agent and we have come to the conclusion

To Let the College Have About Four Acres of Ground.

(applause.) The details will have to be arranged between the Government Agent and Mr. Kularatne. Now ladies and gentlemen, our object in coming together to-day is that I may be able to appeal to you to supply the funds to enable the college to build new class rooms, a Reading room and above all a boarding house which is urgently needed. I believe the present boarding house will shortly be lost, and then a real big building with accommodation for about two hundred boys will have to be provided. Mr. Kularatne has organised for a very large sum of Rs. 150,000. I do not think he wants all that sum at once, but I am sure he would want a good proportion of it quickly. Therefore I shall be very glad to have you follow my example.

I Have Given a small Donation To-day.

(Applause.) I am sure that they should get together the

substantial sum of Rs. 50,000 soon so that Mr. Kularatne could get on with the building operations at once. There was one thing that particularly pleased me in coming here to lay the foundation stone that was that part of the new building is devoted to commercial classes. I think it is not popular to talk about commercial classes in this Island. I do feel that you must realize that it is the real asset in this country. Law, medicine and the Government Service are very noble professions, but they are very crowded professions. I am sure that if proper steps are taken to supply commercial education in the Island (by that I do not mean merely book-keeping, shorthand writing, type-writing etc, but higher commercial education), then the youths of this College could make themselves

Partners in The Big Business Firms

in this Island. That is the road to wealth, property, and power. Ladies and gentlemen, I thank you very much for the reception to-day. I wish all success and prosperity to Ananda College both now and in the future.

Though born of high descent, and decked
With India's skill and Kama's grace,
Without a polished intellect,
No man may win distinguished place.

Garland of Poetical Gems.

However rare true love is, true friendship is rarer.

FRANCIS DUE.

Who is the Fool?

Two persons the world has not yet understood, the philosopher and the fool. The former has succeeded only in making men stare, the latter only in making them laugh; the stare and the laugh are equally superficial. Behind the one there is no realization of the meaning of philosophy, nor any perception of the intrinsic value of folly behind the other. The philosopher we regard as a man, who, having no interests in the real world, lives and moves in a world of his own creation; the fool to us is only an object of derision, a contemptible thing, hardly worthy of the name of man, being lamentably deficient in the cardinal virtue of commonsense. This is our account of the matter; and yet, unjust and unfounded though it is, the aggrieved parties speak not a word in self-defence. They are too deeply rapt in their own cogitations to controvert the judgments of the world. Immanuel Kant resolutely refused to write a commentary on his own works. James Boswell wrote not his own life, but the life of another and a sage. The world, therefore, in the absence of illumination from the very quarter whence it might most reasonably be expected, has filled the void with solecisms of its own. The subtlety of the philosopher and the naïveté of the fool have equally baffled us all.

All, did I say? Yes, all except your humble servant. I have had the good fortune to come across a large number of fools, of all sorts and conditions; and I intend to set forth in this article some of my observations on them. You will observe that I have understood the fools thoroughly,

and after reading these pages you will probably come to the conclusion that the writer is a big fool and that you are a bigger.

Logically the first step is to define a fool. And herein I am confronted with a great difficulty; for definition implies a pre-existing scientific system within which the definiendum has its appropriate place; whereas here I am endeavouring to lay the very foundations of the theory of folly, and naturally feel all the embarassment of the scientific pioneer. Moreover, the commonest things of life, as has been truly said, defy definition Our interest in them is practical and concrete, not theoretical and scientific. Can you give me a correct definition of a cocoa-nut or of a Jaffna cigar? Such things are defined by their practical uses. We are interested, not in the definition, but in the kernel, of the cocoanut. We fully define a Jaffna cigar by smoking it.

You will notice that so far I have not yet given the definition of a fool; I have only been enlarging on the difficulty of giving it. This is in strict conformity with the method of all great expounders of science and philosophy, who have ever extolled the difficulty of their task, in order to obtain exceptional credit for having performed it, though indifferently. And here I may confess to you that, after all, I do not think that fools are amongst the commonest things of life. Some great authorities, I know, have thought differently. Thomas Carlyle, for example, himself a fool of rare self-expression, thought that the majority of men were fools. He might as well have thought that the majority of men were women or artists or buffoons or mathematicians. Charles Lamb, half intoxicated at the banquet of fools, calls the First of April the *General* festival. He might as well has given that name to Hajee Perunal or

Thai Pongnl. The fact is that both Carlyle and Lamb have been guilty of a fallacy of confusion. It is true that all men have in them the makings of a fool. The child is father of the fool as well as of the man. "We all have in us a *speck* of the motley." Similarly we all have in us a speck of the artist. Yet not all of us are artists. The fool is a fool, and the artist is an artist, because either of them, in his own sphere, has reached super-normal excellence. Many a man, vulgarly called a fool, forfeits his right to that name, through the presence in him of a few grains of commonsense. The thorough fool is as rare a phenomenon as the thorough artist or the thorough gentleman or the thorough saint.

Yet have I met one or two of the illustrious brotherhood and bless the day I met them.

Now then for my definition. The fool is a member of that category of non-pennigerent bipeds known as *gens humana*, being specifically differentiated from other members of that *gens* by a peculiar constitution congenital or adventitious, which shows itself in an inability to maintain stability or taciturnity, in a defiance of the established natural, moral, and social order, and in an abnormal state of mental imbecillity. In other words, the fool is a foolish man or woman. The above definition is framed in the style of the learned Dr. Samuel Johnson; it has all his sententiousness and simplicity; so that, if you cannot understand it, I can only say with the sapient Doctor, "I cannot give you understanding." We cannot give you what we have not ourselves. Yet for the benefit of those who are versed in Philology, I may mention that the word "fool" comes from two Chinese words of profound significance, namely *foh* (behind) and *wol* (walking-man.) The Etymological meaning of "fool" seems to be "The behind walking-man." This sounds nonsense in my ear.

I cannot understand it. Will some Oriental scholar please explain? It is worth elucidating the subtle metaphor that underlies the derivation.

Now let us follow out in greater detail some of the features of the fool as delineated in the definition given above. The first point of interest for us to note is that the fool is after all a man, albeit a man of an abnormal complexion. The world, however, is so intensely affected by his folly, that it too frequently forgets his humanity. Not that, indeed, the world understands the meaning of his folly; were it so, the world will soon be roused to respect and veneration; but rather, the fool's outlook on life is so original and so penetrating withal, that the vulgar, whose only guide in life is what called commonsense, find that they cannot sympathise with it; and in their narrowness, despising what they cannot comprehend, contemptusously dismiss the fool as less than the ninth part of a man. This is particularly the case with that important variety of fools known as "damned fools."

A second important feature in the character of the fool is his mental imbecillity, that is to say, his rare penetration into thoughts and things to which other people are blind. The exercise of this faculty both instructs and amuses the listeners. This is why the great monarchs and aristocrats of old used to keep a fool in their places. The fool provided them with wit and wisdom which they could not obtain from men of their own calibre. Biographers and editors have ever been anxious to collect and publish the sayings and doings of poets and sages. Why have we not in our libraries a collection of the wit and wisdom of some celebrated dunce? Such a collection, I feel sure, would be as instructive as the table-talk of Seneca or Selden, and infinitely more entertaining.

The most characteristic feature of the fool, however, is his naïve indifference to all established order and form. The fool is no respecter of person, place, or time. As a matter of fact no man, however sober and sensible, can for a long time endure the limitations set down by propriety and commonsense, without feeling an intense desire for at least a momentary escape from their domination. We must now and then have the freedom to be capricious. How can a free man long tolerate a world in which all things are for ever fixed in a miserable scheme of appropriateness, a world of grim and gruesome realities, all bound together by a horrible law of fixity and permanence? The free spirit instinctively revolts against this continued tyranny of law, and thirsts for a brief respite in which it might indulge its own caprices. The fool gets over the difficulty by the simple method of ignoring all rules and conventions, whether natural or civil. In fact, the fool is the most uncompromising rebel in the universe: he claims exemption even from the laws of the intellect.

Considering, now, the importance of the true and unmitigated fool, is it not surprising that hardly any authentic records remain of the great fools of the past? In the literary market, we find lives of the saints, lives of poets, lives of great statesmen, lives of inventors. But we have no series entitled "lives of Great Fools." So that when any important historical question is asked regarding the fool, we not only do not know the answer, but we do not even know where to look for it. Who is the greatest philosopher that the world has ever seen? We are in a position to tackle this question, though we might not be able to give an answer that will satisfy all. Who is the greatest fool that the world has ever seen? This is a question of paramount interest and importance, more so, in my opinion,

than the preceding one; and yet we have not a scrap of material to serve as a basis for a plausible answer. Historians and chroniclers have left us abundant records of law-givers, warriors, criminals, reprobates, cut-throats, courtezans, courtiers. traitors, and such other men and women of distinction; but of the ancient and distinguished fraternity of fools, they have maintained an unpardonable silence.

This lamentable deficiency of observed and recorded facts is the great obstacle to a systematic study of stupidity. Where facts are scanty, generalizations are scantier still. The attempt which I have in these pages made to expound the nature and constitution of the fool is necessarily tentative and experimental. I cannot expect that my exposition will be accepted or even understood by all. Nevertheless all will be interested in a classification of the known varieties of fools.

Fools are either born so or made so. The born fool is the handiwork of nature, and is far supeior to the made fool, who is the handiwork of man. I need hardly say that fools are not born to common, poor, and middling parents. Nature, ever fair in the distribution of her gifts, has made it the privilege of wealthy, noble, ancient and distiuguished families to have the densest fools born to them. Of course this is not an absolutely invariable rule; there are exceptions, though extremely rare. For, what says the poet?

Here and there the peasant's daughter
  Shows herself a silly lass;
Here and there my *Hamu's* son is
  Somewhat wiser than his ass.

Some people doubt whether fools are ever made. Their principle is *Stultus nascitur non fuit.* This, however, is a

demonstrable error. Many finished fools are sent out into the world, year after year, from our public schools. Many parents make fools of their children, many children of their parents and teachers. Some people, on their own confession, make fools of themselves. The law of Primogeniture, said Johnson, made the eldest son a fool. Doctors often say that a man, at forty, is either a physician or a fool; and I say, he is often both. Ministers often make fools of their kings, and kings of their subjects. Fashion journals make fools of women, and women make fools of men.

Of the varieties of fools, I have space enough to note only a few. The silly fool is mostly found among women and school children, and can be easily recognised by his or her unceasing giggle and prattle. It was of this class of fool that the philosopher said: *Tacere non potest stultus.* The simple fool is common among doting old men and passionate lovers. The simplicity of this variety is very treacherous: like charity, it often covereth a multitude of sins. The "baby" fool is distinguished by a red nose, the result of drink; he is mostly found in the Army and the Navy. The learned fool is rather rare: he is a man whose mental equilibrium has been disturbed by the weight of his own learning. He is sometimes to be met with among priests and teachers. Outside these two professions, the learned fool is rarely found. The most important variety of fool is the damned fool. To this class belong all those who do not agree with you in taste or opinion, all young men who marry without a dowry, all who give up the world and become hermits and nuns, all those who refuse to accept bribes and *santhosums*, all who fight for mere principles, and such other people whose conduct leaves no doubt that they do not understand their own interests. I came myself to be included in this class by a curious circumstance. On the occasion of my severing my connection with a certain

educational institution, the masters and the pupils subscribed a few hundred rupees to present me as a farewell gift. On hearing of the subscription, I took steps to see that the contributions were returned with thanks to the contributors. Thereupon the masters and the pupils by unanimous consent voted me a damned fool.

I hope I have written enough to give the reader some notion, however inadequate, of the nature of the fool. Some people cannot make out a fool, even when they meet one face to face. For the discrimination of a fool, they trust to such extraneous conditions as short coats and bulky trousers, pleated shirts and silk socks. These conditions, I admit, are valuable, but not decisive. Fools in modern times cannot be distinguished by any special *insignia* or professional attire. In the olden days, the fool of distinction wore a motley coat, with cap and bells. Now-a-days they wear the same attire as honest sensible gentlemen, though of course they give that attire a few fantastic touches. For example they carry rain-coats like other people, but they do so even during mid-summer; they wear skirts like other ladies, but they make them extremely short. To recognize the fool unerringly it is necessary to take a peep into his inner constitution; and the purpose of this article is to give some help in the direction. For, after all, to fall in with a perfect fool is no small good fortune. Personally, I may almost say, that I prefer the company of the honest and simple fool to that of the grave and erudite sage, solid alike in learning and pride. After a day's hard work, I would far rather seek relaxation in the vagaries of the fool than instruction in the discourse of the "learned lecturer." His superficial generalizations, his pompous platitudes, his ponderous common-places, his digressions and circumlocutions his scarcely concealed ostentation of second-hand knowledge

all these bore and irritate me. My blood boils, as I sit a martyr to the intolerable infliction,

> My stomach aches, my temples throb with pain,
> As though of "hot, hot" toddy I had drunk,
> Or fumes ascended to my seething brain,
> Of several jet-black Jaffna's which had sunk
> My spirit Lethewards——

Torment me not with such flimsy erudition. Let me have the refreshing lucubrations of the fool.

M. W. P.

The Fool's a Fool.

> What tho' on sumptuous fare he dine,
> Wear China silk and all that;
> What tho' in gems and gold he shine,
> A fool's a fool for all that.
> For all that and all that,
> His gold-rimmed glass and all that,
> Despite his sage-like word and look,
> He's but a fool for all that.

(With apologies to Robert Burns)

The Mistake of His Life.

(*A School Episode.*)

"Zounds!" — "Good Heavens!"— "A Sixth Former caught stealing an examination paper!" ——"Who?" "What?"—"Marcus!"—"Marcus, our Prefect, the Head's right-hand man?"—"Good gracious!"—These and such other ejaculations were the words that greeted my ears at dawn the first day of the Third Term Examination 189—. I shall never forget the excited scene that met my gaze that morning. Everyone was on the tip-toe of expectation as to what the Head was going to do; and sorrow and grief were depicted on the face of every pupil; for Marcus was the hero of the school, the universal favourite. He was the alrounder of the Institute, the Prefect, whom the smallest and the biggest boy admired. Being myself in the Sixth, I had many an occasion to observe Marcus. He easily came up to my *beau ideal* of the student. A steady character with an earnest purpose in everything he did, though perhaps he did not belong to the "double first" category, a great athlete, a keen debater in the Association—no doubt he was one of the finest specimens of the public school boy, and perhaps the best that B——.School was evolving.

The reaction on the feelings of his admirers was terrible. The news came as a shock. Perhaps no one was more distressed than I and Marcus' great chum, Edward, of the Fifth, his *fidus Achates*, that lovable boy. Horror and suspense marked the features of Edward as he came to me. He seemed terribly affected, his face wan and pale. He looked awfully changed. Edward was not a great student,

but his general good disposition, his calm reserved nature, his great desire to oblige anyone, endeared him to us, and he was Marcus' great pal long before I had joined the Institution. He was very anxious over the Third Term Examination, as on it depended his going abroad. To go to a foreign University was his great ambition, and then to take to journalism was his final goal. Our Third Term Examination was a searching test, and the Fifth Form test was specially so, as the Head insisted on the best boys filling the Sixth, the Form that held the cream of our school-boy intellect. Edward at times doubted if ever he could get through. He was not so bad as that, but his anxiety in this special instance, as we must all have sometime or other felt, where some special object is concerned, made him lose confidence in himself. And it was he who first met me on that fatal morning.

"Have you heard about it, Cecil?" he asked.

"Yes I replied, "I can never bring myself to believe that Marcus of all could have done such a thing. There must be something in it. Perhaps there is a real offender behind this whole business."

"Well--perhaps--yes--no--I do not know," he returned, "but I feel horribly unhappy. I am distracted The Head has had Marcus up to his room. and it is rumoured that, though with great grief to himself, he would for the discipline of the Institution hold assembly as usual and there"—I noticed a shudder creep through his frame--"announce Marcus' removal"—("removal' was the euphemism we employed for "expulsion.")

"But do you know any details of the affair?"

"I do not know, Cecil, he replied, "I am unhappy. Our friend will be ruined. Is there aught that can be done?"

Of course we all knew our Head. His decisions were quick and clean. I never found him err in this respect. Dr. P.——was a great good man. It is with love and veneration I recall to mind that grand personality. Fortunate it was for me, at a time when many a Dotheboy's Hall flourished on this planet, and many a Squeers wielded his tyranic rule and rod, to have joined Dr. P——'s school, which, with his advent into it fifteen years before I came in, gradually worked itself to be the foremost public school in the country owing to the sterling character of the man who ruled its destinies and to the strict and excellent lines on which the place was run. Dr. P——was the ideal schoolmaster, a man with a large and magnanimous heart, but withal, a great disciplinarian possessing a keen sense of duty and a deep religious fervour. *Fortiter in re suaviter in modo* was his motto in the class-room and outside; and no one left his class without feeling a sense of responsibility in everything he had to do, and without adding something to his little store of knowledge. Such an intense earnestness did he give to life. Every student was made to feel, in Goethe's words, that the present moment is a powerful duty. He was of a rather shy reserved disposition; and it was only the bigger boys, who had more to do with him both in class and outside, who really understood the loving heart that lay within what seemed a stoic exterior. To the smaller boys he was the "great unapproachable," they did not, they could not fully understand him. Humility and simplicity were the essence of his life. I remember once I saw him in our school quadrangle bent down on one knee on the sward fastening the unmanageable shoe-strings of a little boy. This was merely one of those thousand and one little deeds of kindness he used to do, which inspired in us a deep respect and affection for him. Such was the Head of B—— School.

To return to the tale. "Is there aught that can be done?" repeated Edward. Just then Philip de Alvares, our Cricket captain, joined us.

"Nothing, nothing," replied Alvares, who had overheard the last question. "I ran up to the Janitor as soon as I heard the news, and managed to secure some details."

It appeared that the previous night our school Janitor, (a typical sample of the proverbial long-service man, who knew the ins and outs of his whole Institution,) who had his lodge by the quarters of the Head, heard a noise as if a window near the private office room creaked. Perhaps it was due to the wind. But then he remembered that the little hand-press attached to the office had worked at high pressure turning out the examination papers till late that evening. Perhaps some papers had not been sealed, up, perhaps some boys were up to some little game. Just then he heard the thud of quick steps. The Janitor was up in the twinkling of an eye. A few seconds passed in lighting his night lantern. He rushed up. And there was—Marcus—with a crumpled paper in his hand.

"What! Master Marcus, at this time of night?" Marcus was silent. The Janitor saw the open window, he saw the paper in Marcus' hand.

"I am sorry, Master Marcus, I am afraid there is somthing wrong. Please to let me see that paper. Marcus handed it to him. The Janitor opened it:

"*Fifth form......Modern History......III Term 189—.*"

"Ah, Master Marcus, this is too bad. I least thought that you, guv'nor, would do this. I am sorry, but you must accompany me to the Head."

Such were the details given by Alvares. We knew if these were true, nothing could save the situation. The

Janitor's report to the Head was based on the facts mentioned above. We were simply stunned. Our minds refused to work. We waited in suspense. The bell for assembly struck. Alvares, Edward and myself repaired to the Hall; the other boys too were assembled. There was a tense silence, a breathless expectation as to where all these things were going to end. Sharp to his usual time the Head appeared. He looked sad and gloomy. He paused for a few moments, he spoke:

"Boys,

We stand here today under a cloud. No greater misfortune could have happened to this school, no more painful duty cast on me than that I should have to announce to you this morning that Marcus, our Prefect, has been found guilty of a grievous fault, what I may call a heinous crime in our little commonwealth. He has been caught stealing a question paper meant for this week's examinatoin. The details of it perhaps are known to you by now. Exemplary as has been his conduct hitherto, it is with pain that we find cause now to revise our opinion. I am astonished. I am shocked. I never in my wildest fancies dreamt that my school would stoop to baseness such as this, much less Marcus who I thought best represented this School. I have tired in vain to find some redeeming feature, some extenuating circumstance in this matter. I have failed. He stands self-condemned. He has not ventured to deny his guilt. Twenty years have I laboured for this School, I have made it my life work"—here he was visibly moved, we noticed him remove his glasses and pass his handkerchief across his eyes—"and this is the return, this the reward. A young man, the best I thought I would turn out from here has dealt the School, dealt me, this blow. Too true it is that the teachers' task is a graceless,

thankless job. I wonder if I shall recover from this shock, if I shall ever have the same zest in my wark. I have taken everything into consideration and I have decided that for the interests of the Institution and for the discipline of a place which always stood for discipline. Marcus must go, must leave us immediately...............The examination is postponed. You are to go to your classes to your usual work."

Painful was the ordeal for all of us ; too full our hearts to mutter those usual undertones we employed in filing out of the Hall. In silence we passed out to our several classes. Edward was deeply touched, tears stood in his eyes. He said he wanted to see the Head, and he left us.

What could this mean? we asked ourselves. Alvares and I quietly slipped into the ante-room of the Head's *Sanctum*, where we learnt Marcus was, awaiting his certificate. In the ante-room we found Edward in a tense state of excitement, pain depicted on his countenance. Alvares and I wondered what all this could mean.

We heard the Head rise from his chair. The certificate had been written. "Well Marcus, it grieves me much to have to say goodbye.—" At this Edward made a violent rap at the door, and said, I should say, cried out, "Please, Sir, may I come in ?'

"Who is that?" came an excited reply, "yes, come in." In a moment Edward was in the room.

"Please, Sir, excuse me, I have been a coward—"

"Well, what is this?—What do you mean?"

Alvares and I overheard everything spoken in this never-to-be-forgotten scene,

"I am sure you will allow me to explain, Sir," went on Edward, "I am the wretched being who has brought about

this great misfortnne to the School. It was I who stole the paper."

"Good Heavens!" exclaimed the Head. "Do you really mean what you say? Is it now that you come to me, when everything is over? Too late, too late," moaned the unhappy man, "this is the end of my work here."

"In his attempt to put me into the background of this affair," continued Edward, "Marcus little reckoned these awful consequences, Sir. I have been a horrible coward, unworthy of my place here. Perhaps even now I thought I might make some amends. That is what brings me to you, Sir. Do with me what you will. Let Marcus be exonerated."

"Yes," thundered the Head, "Marcus shall be free," he tore in pieces the certificates he had just written, "but for me—my work is finished."

"The fear that I might not get into the Sixth and be able to go abroad—passing into the Sixth was my father's condition—led me to do what I did. Marcus evidently heard the noise I made in stealing out of the window. He rushed along the Upper Dormitory—that was the thud of feet the Janitor heard—he came up to me. "What! Edward! what are you doing here?" he asked. He grasped my hands. Just then I noticed a light from the Janitor's lodge. In a moment of supreme cowardice, of which, Sir, I am now thorougly ashamed, I dropped the paper I had in my hand, and slipped away stealthily in the opposite direction. Marcus, my friend," continued Edward with a look of gratitude towards his friend, "seized the situation at once, and of his great sacrifice this is the result."

Tears rolled down Edwards cheek as he revealed the true story of that eventful night. The Head appeared undecided, irresolute for once in his life. He seemed stunned. After a few seconds he turned to Marcus,



SENIOR FORM A: WINNERS OF THE HEWAVITARNE CHALLENGE SHIELD FOR INTER-CLASS CRICKET COMPETITION, 1920.

(With the Principal and teachers.)

"Is this so, Marcus?"

"It is true, Sir" was the reply.

"Well, Marcus, this blunder can never be undone. Your honour is vindicated. I shall see your good name cleared up. You shall be the greater for this luckless incident. I am heartily sorry for this. Though my action was right then, I am a fool now. And for you Edward, you are forgiven. It is better so. Go to your rooms. I shall make full amends."

With these brief words, spoken with great feeling and a decided significances attached to the closing part he dismissed Marcus and Edward.

* * * * *

The Directors of the school received the following letter that same evening;—"When you receive this letter I shall not be at my post. I am sure that on your learning the circumstances of my sudden departure you will forgive me. I have handed over the whole school to my good friend and faithful assistant, Mr.——, with full instructions. Nothing will be wanting to the usual smooth working of the place. I have committed a blunder which can never be repaired; even if it could be so, I shall never have the courage to face my pupils or with light heart carry on my good work. I am too worried to write at length. I am quitting this land——for ever."

* * * * *

The principal actors in that drama are still alive. Marcus is to-day a leading solicitor in his native town; Edward has achieved his ambitions as a journalist; and that great man is in distant Q—, for away from the scene of his former labours, a tiller on a little patch of earth—an exile.

R.

IN MEMORIAM.

Anchcha vatha sankara
Uppada vaya dhammino
Uppajjitva nirujjanthi
Thesan vupa samosuko.

M. De A. DISSANAYAKE.

Proctor, S. C.

Died 12th January 1920.

THE late Mr. M. De A. Dissanayake was one of the the distinguished alumini of the College and a rising young lawyer. He passed his Cambridge Senior in 1906 from the College and some years later passed out as a Proctor, S.C. Within a few years he established a large practice in Colombo and it is the verdict of his brother lawyers that he was one of the most promising of the Juniors practising in Colombo. But in his 31st year the relentless hand of death was upon him and his life so full of hope and promise was prematurely cut off. Always of a quiet and retiring disposition never caring to impress others with his individuality, unassuming, but upright and honourable in all his dealings he won the esteem and affection of everyone with whom he came in contact. His memory will ever be cherished by those who knew him as a perfect gentleman and a sincere friend. It is hard to realise that he is no more.

IN MEMORIAM.

Anichcha vatha sankara
Uppada vaya dhammino
Uppajjitva nirujjanthi
Thesan vupa samosuko.

C. W. de ALWIS.

Died November 1919.

One of the promising young lives prematurely laid low by the unkind hand of death is that of the late Mr. C. W. de Alwis of Dehiwala. He was a devoted Old Boy of the College where he had his education from first to last. Being successful at the Cambridge Senior in 1912 he joined the Law College and in August 1919 passed out as a Proctor of the Supreme Court. His demise is all the more difficult to bear as it came but a month after the news of his success. Had he lived, the many attributes of his character would have made him a successful lawyer. True to the spirit of Ananda he had a genuine love for all things national and religious. Possessed of a robust physique one would have thought him destined for a long career. Yet in his 25th year a promising career of usefulness was so ruthlessly cut off.

His winning and unassuming manners, his sympthetic disposition and obliging nature won for him the love and respect of all his friends and neighbours, and when he died it was the sad verdict of all that a good man we could ill afford to lose had passed away.

In Memoriam.

ROBERT De ALWIS,

MATRIC. FORM.

DIED: MAY 1920.

W. P. De ALWIS,

STANDARD 6.

DIED: JANUARY 1920.

W. D. DISSANAYAKE,

FORM UPPER IV. B.

DIED: MARCH 1920.

Y. S. MARTHELIS SILVA,

STANDARD 5 A.

DIED: MARCH 1920.

W. W. R. MANABARANA,

STANDARD 4 A.

DIED: JULY 1920.

The College Music and Dramatic Club.

The College of late has been gaining a reputation for its dramatic performances. In this connection it is gratifying to note that we have been the pioneers in the introduction of the National drama as a part of our educational activities.

During the course of this year the College Dramatic Club put on the boards Proctor John de Silva's "Dutugemunu" on two occasions to large and crowded houses. At present the Club is very busy in getting up the Sanskrit play "Nagananda" of Sri Harsha Deva, translated into Sinhalese by Mr. John de Silva at the special request of the College. Perhaps before the year is out the public will be able to judge for themselves the splendid play that is in store for them. Mr. J. N. Jinendradasa is spending much time and energy in training our young actors, and his efforts, we feel sure, will be crowned with success.

Within the last few days we witnessed two splendid Dramatic and Variety entertainments, one in aid of the Nagananda Fund (money for the getting up of "Nagananda"), and the other in aid of the College Extension Fund. The latter entertainment took place on the day of the laying of the foundation stone to the College Extensions by Sir Graeme Thomson. Sir Graeme was present at the entertainment and lent distinction to it.

The programmes on both occasions were in one respect in the nature of a venture. Time was when East was East, and the West was West in matters musical, as in other things. But the way in which these two concerts were

received by an appreciative audience demonstrated the possibility of a happy combination of the East and the West.

On both these occasions Miss Eleanor M. Gould, L.G.M.S. amply testified to her ability as a gifted elocutionist and a finished actress. Whether as the Cockney Girl in Bernard Shaw's "Fanny's First Play" or as Queen Catherine from Shakespeare's "Henry VIII." or as the Old Aunt from "Pride and Prejudice" Miss Gould acted her part with marvellous effect. We give it as our candid opinion that she is quite capable of taking the shine out of any professional of ten years standing. Miss Hilda M. Westbrook acted with dignity and restraint specially in the scene from "Fanny's First Play." She was highly appreciated in the scene from "Pride and Prejudice" and as the Nurse from "Romeo and Juliet." Mr. Jinendradasa has left us in doubt as to whether he makes the better Science lecturer or play-actor. On both occasions he gave a novel interpretation of Pilima Talawwa from "Siri Wickrama" of Mr. John de Silva. Mr. A.M. Silva who is inimitable in comic parts, showed in the capture of Sita from the "Ramayana" that he was not second even in the serious art of kidnapping.

Our thanks are due to Mr. Peter de Silva who gave us the benefit of the very first public appearance of his Troupe, and to Mr. Sathasivam, Miss Irene Crofton, the Rodrigo family and Mr. M. G. Perera and his students, all of whom shared the responsibility of making these entertainments highly successful.

THE

Ananda College Journal.

Vol. VII. December, 1920. 2nd Annual.

By the Editor.

It was only last year that the editorial pen was passed on to us, students, and we obtained, what we consider, self-government in the matter of the editing of our magazine. This privilege has certainly done much to enable us, even as students, to understand better our responsibilities, and to learn some valuable lessons of self-reliance. Our last effort, to judge from the opinions of our contemporaries both local and foreign, of the Old Boys and the general public, has been successful, and some of these opinions have indeed been very flattering. We are deeply grateful to our readers for the sympathy and encouragement given us, and it is therefore with greater fortitude that we approach our present task. We hope this present number will make another advance in the history of our magazine.

No reference in this connection will be complete without an expression of our regret at the loss of the services of Mr. G. C. Edirisinghe, co-Editor of the last number, to whose enthusiastic efforts the magazine of last year owed much of its success. Mr. Edirisinghe has joined the staff. Our best wishes go with him in his new sphere of work.

A New Departure. We have made full use of the privileges granted us with regard to the work of this magazine. We have taken a new step—a novel one for a College magazine—in opening a section for articles in Sinhalese. Of course it will be superfluous to assert that we have como to a stage in our national consciousness when this step must surely commend itself to all true children of the land. We need, therefore, make no apology for this new departure. The time has long gone by when Sinhalese was considered the language of ayahs and appus. It is a crying shame that the vernaculars were neglected so long in our schools—we mean in the so-called "big" institutions. But "the old order changeth," and we feel happy that it is our College that took the first step in making Sinhalese a subject in the curriculum throughout the entire school. The new spirit is gaining ground. In some schools, we fear, the study of the vernaculars and the cultivation of the national soul as a certain writer recently remarked in the local press, will mean the cutting of the ground under their feet. But such results must necessarily be in coming back to our own. This does not mean a total rejection of the vast benefits we have reaped by contact with the civilisations and creeds of others. What we mean is that a complete overhauling in our educational system is needed, and we feel convinced that the real regeneration of this land must synchronise with the nationalisation of our education.

The new space devoted to articles in Sinhalese will enable students to cultivate the mother tongue, improve it, and what is more, express decently in writing clever and original thoughts which through an unnatural medium is very often a miserable failure.

Our Numbers. We are glad to see that the Buddhist public are gradually opening their eyes to the glaring mistake of sending their children to non-Buddhist schools, specially when there are Buddhist institutions which supply education equal to the best available in the country, coupled with a sound knowledge of their religion and the vernacular. This accounts for the enormous increase in our numbers. The roll which stood a little over 400 in 1917 has now reached 1045 in spite of a rigid entrance examination and the vigorous process of weeding out that took place a few months ago.

New Buildings. The increase in numbers necessitated a wide extension of our buildings. The Dutugemunu building, which at the time of the publication of last year's number was in the course of construction, left the builder's hands shortly after. And it is now our pride to possess eight well-ventilated class-rooms and a teachers' common-room. The whole place is fully furnished after the latest models, and it is a source of great pleasure alike for the masters to teach and for the boys to learn in these spacious rooms. The cult of the aesthetic is seen in the picturesque palms that adorn the verandah and in the inspiring pictures of Indian art that adorn the walls. We are under a deep debt of gratitude to that noble band of warriors and soldiers (they were of both sexes) who under the banner of the Dutugemunu Fund fought not to destroy, but to erect a structure worthy of our hero king. Many improvements have also been effected in the Old Buildings. Cement coatings have been given to the lower portions of the walls throughout the place, and these walls now stand as bulwarks against the devastating hand of the youthful spoiler. The open spaces above the

half-walls forming the block of class rooms behind the main buildings have been neatly trellised, and new doors have been added. The whole place looks neat and tidy, and inspectors have expressed their great delight in going round the school and garden.

With the beginning of the new school year, last September, a temporary shed of class rooms had to be put up to accomodate the increasing numbers. Its floors are paved with brick, and the rooms are comfortable. It is likely that the near future will see this frail structure evolve into a solid one of brick and mortar.

Buildings To Come.

The Principal has his head full of plans for the future. His chief anxiety just now is with regard to new buildings worthy of the growing importance of the Institution. At the present rate of progress it looks as if the College proper will have to migrate and fix its habitation elsewhere leaving the present place to be the nursery and feeding place of a future great National Institution. But as things are, we are forced to have new structures on our present site, and the task before us is a stupendous one. We require the active support of every Buddhist in the Island. A plan of the proposed new Extensions is printed in these pages. This plan shows that the Olcott Hall will be architecturally improved and extended; in addition there will be an upstair structure at the road-end of the Hall, which will constitute the Harischandra Memorial Reading Room and Library and the Commercial Classes. The foundation stone to this block was laid on the 19th of November by Sir Graeme Thomson. An account of this function appears elsewhere.

A permanent Boarding House seems to be the need of the hour. The lease of the present house expires in May

and a renewal has been refused; the Principal is confronted with the task of finding accommodation for the Boarders, which means putting up a new building, or, in the alternative, of closing up the Boarding House. A Boarding House forms the life and soul of an institution; it would be difficult to overestimate the loss we shall sustain if it comes to the latter alternative. Non co-operation is much in the air these days. It would be well if we learn the more difficult lessons of co-operation. If the Buddhists of Ceylon are serious about the future of education in Ceylon, a little co-operation on their side will enable us to tide over what apparently is a serious difficulty. The Principal has evolved a plan to be worked throughout the Island, and it has taken the form of a *Rupee Fund.*

The Rupee Fund and Sir Graeme Thomson.

The Principal makes his appeal elsewhere in these pages. If the Buddhist public responds, it will not be a mighty task to put up College premises that will vie with the best of their kind. The foundation stone for the new Extensions was laid on the 19th of last month by Sir Graeme Thomson. An account of this interesting function as stated already will be found elsewhere. Sir Graeme Thomson is one of our warmest sympathisers and supporters. He carried out a previous promise to be the Patron for the "Rupee Fund," and he has set the ball rolling with a fine donation. We feel sure that this is a happy augury of the complete success of the Fund. And now what of our supporters nearer home? The Principal expects every Anandian, old and new, to do his duty. Of the present boys we have over a thousand. We count upon each one collecting at least Rs. 15, and this certainly is no tall request. Such an effort along with the money of the Harischandra Memorial promised by the

General Manager of the Buddhist Theosophical Society will give us the sum necessary for the Commercial classes and the Reading Room and Library. Let us hope that every sympathiser will contribute something to this great cause. And as for the Buddhist public, may we say that it is the bounden duty of everyone to communicate with the Principal, and lend his active support? If this duty is fulfilled, the Rs. 150,000 necessary for these buildings is sure to come in, and the Principal thinks that there will be no further need for a call on their purses for buildings.

Examination Results.

Why Ananda deserves so much at the hands of the Buddhists will be quite evident from a glance at the Examination Results published elsewhere. Our results this year have been remarkable. In the Cambridge Certificate Examinations the Juniors did specially well. Of the nineteen Juniors two obtained First Class Honours, one with five distinctions, and the other with two; two more were placed in the Second Class, one of these with two distinctions; fifteen satisfied the examiners. Twenty six Seniors were successful, with five distinctions among them. Of these distinctions two are in Sinhalese. This is the first achievement of its kind since Sinhalese and Tamil were included in the Cambridge Syllabus, and our College is justly proud of it. In the London Intermediate Examinations one candidate who sat for the Inter Science got through. In the London Matriculation twenty two of our Candidates passed, six in June 1919, sixteen in the two examinations January and June 1920. Of these sixteen four were placed in the 1st Division. Three candidates passed the last Elementary School Leaving Certificate Examination.

These figures must no doubt give an index to the rapid strides our School is making. And it is nothing but fair

for us to expect all who desire the further success of the Institution to come to our aid at a time when many demands are clamouring for attention. We take this opportunity to offer our congratulations to the successful candidates; and to our staff, who have worked so zealously, our sincere thanks and gratitude.

The Staff. His Excellency the Acting Governor gave us a very sound bit of advice at the last prize distribution when he spoke of the neccessity of a distinct and separate Preparatory School as a nursery for the higher department. This problem is worrying the attention of the Principal, and he has done the best under our present conditions. The Lower School with the Infant Department has been thoroughly re-organised both in respect of a distinct "local habitation," though within the same premises, and in its time table. It is in charge of Miss E. M. Gould, who shows a very keen enthusiasm in her work. She sees the latest methods of instruction applied in the class-rooms, and is heart and soul in the work. We are extremely lucky in having her at the head of this department.

The Elementary Department is under the supervision of Mr. V. T. S. Sivagurunathan, whose business-like methods and sound organising power have made this branch of the school very satisfactory in its work. More strength to his elbow!

The Vice-Principal is in charge of the Secondary Department, which requires no small measure of attention, especially at a time when we are on the threshold of a newer era in higher education. It is students of this Department that will grace the halls of the new University College, and need we say that some of our best future citizens of Lanka are

having their foundations laid here? Mr. Ranawake has inspired confidence alround. He is one who puts his best forward in everything he undertakes. If proof of this were necessary we need only refer to the splendid manner he piloted our ship, when our great helmsman, Mr. Kunz, left Few people have understood as Mr. Ranawake the way of winning over the young mind. Strict disciplinarian as he is, quick to point out a fault, sometimes to hurl it at one's face, and even easily misunderstood by students, he is loved by all of them. We are sure that as Supervisor of the Secondary School he will inspire in the young mind the virtues of discipline, order and method, and iudustry, which are all exemplified in him.

Since the publication of our last issue many changes have occurred in the Staff. It was considerably strengthened by the advent early this year of Mr. W. A. Samarawikrama (B.A. Hons., Classics, London), the University Arts Scholar of 1909. He is in charge of the Higher Classics, and he has already made his influence felt by the help he gives the boys rather to acquire a taste for the appreciation of the Classics than to cram themselves for examination purposes. We are indebted to him for his scholarly and thoughtful essay on "Livy" in these pages. Mr. Saravanamuttu, the erstwhile great Thomian athlete, who had charge of the Cadet Corps and was Prefect of Games, left us last year to go to England—a sure and ample field for the display of his prowess as a cricketer and athlete. Mr. D. S. Gunasekera from the Prince of Wales' filled the gap. No one minds the change, as Mr. Gunasekera was the Cricketing Master, and Lieutenant of the Cadet Corps at Prince of Wales', and he comes to us with a tremendous reputation behind him.

With the beginning of this Term we had to bid farewell to one who was the life and soul of our Athletic

Department. Whether on the Cricket grounds, or on the Tennis Court, or on the Old Boys' Celebrations Day, Mr. T. K. Burah was an indispensable figure. Mr. Burah is one of the finest athletes the College produced. He now becomes one of the many whom the inexorable Law has sucked up. We wish him all success. And the Law has since devoured also Messrs. N. B. de S. Wijesekare, an old Boy, and Dias de Singhe, who was a great strength in our Sinhalese classes. Mr. S. H. Perera another Old Boy, left the Staff to join that of the Royal.

On the other hand we have secured the services of Mr. T. E. Perera, who comes from the Training College. He is in charge of one of the Elementary Classes, and is responsible for much of the Drill work of that Department. With the changes in the Lower School we lost the services of Miss Poulier last year, and this year the Misses M. Nicholas, Nugawela, and Esmie de Silva also left us.

Mr. C. Gunasekera, who organised our Commercial Classes, and who was responsible for the status which this important branch of education has acquired here, had to leave us this term owing to his inability to put in full time work. He has been succeeded by Mr. Raymond Perera, for many years the Commercial Instructor of St. John's Panadura. We feel sure that with his great experience the success of our "Commercial men" will be assured.

Of the new teachers we have to mention Mr. V. Nagalingam B. A. (Madras), who has relieved Mr. Jayah of much of the History work. Mr. H. M. Jayasinghe, a First Class Trained Teacher with considerable experience is in charge of the E. S. L. C. Class. Mr. T. M. Weerasinghe is in charge of one of the Second Forms. The Old boys are well represented in Messrs. D. M. Weerasinghe, a steady

cricketer, G. C. Edirisinghe, co-editor of last year's Magazine, E. W. Gunapala, and A. P. De John. We have just heard that Mr. Edirisinghe has obtained a scholarship at the Training College. We wish him a bright career there and a speedy return to Ananda.

The social circles at Ananda have lost the pleasant smile and the rolling form of the debonnaire Mr. D. V. de Silva, our late Registrar. Nothing testified better to his popularity than the plethora of lunches organised in his honour prior to his departure. He has established himself in business at the Fort. Our heartiest good wishes go with him. The Office, with the vast amount of work that now fills it, is manned by Messrs. D. B. Wijenayake, A. M. Silva, W. G. W. Ranaweera and K. P. D. E. Kodagoda, all Old Boys. Mr. Wijenayake is also the Bursar of the College Boarding.

Pali, Sanskrit and Ceylon History.

We hope that the Principal has not forgotten about the proposed Pali and Sanskrit Classes. No doubt the present curriculum of work with its diverse subjects does not favour the inclusion of further subjects. But since Greek is now going out of educational fashions even in its erstwhile stronghold, Oxford, may we humbly suggest to the Principal the suitability of now carrying forward the proposals about Pali and Sanskrit.

Ceylon History is very much neglected in our "big" schools. The study of our great past is condemned by some wiseacres in our land. No doubt the world has advanced a great deal since Parakrama Bahu, and to attempt to live in the past is not merely futile but even foolish. But this is simply a glaring *petitio*. Our object in studying our history, a history which has a written record that goes back into the mists of antiquity, is that an acquaintance of a

great past may be an inspiration to chalk out a future still more glorious. That is our object. Further, a more intimate and real knowledge of our history will enable us to look at history in the correct perspective, and to get rid of those prejudices which we have been taught to entertain unjustly against some things our own, which prejudices are the result of reading history through the spectacles of biassed, one-sided, jingo-imperialistic foreign historians. We have made an appreciable advance as regards the study of Ceylon History in our class-rooms. It is now studied up to the Lower Fourth Forms. We are for advocating its study in the Cambridge Forms as well, in spite of its not being a "Cambridge Section."

The University College.

After years of expectation, promises and hopes, the University College is to start next year, though the authorities are not sure of the exact date when work will commence. Our opinions may not be worth much in this direction. But we cannot help feeling that there is some diffidence shown as to the initial successful working of the project. The idea of a University College to begin with is certainly a wise step; there is no doubt that the evolution from it of the University proper will be the matter of a short time. But what gives us cause for anxiety is the makeshifts that are being adopted to start the work; for instance the recruiting of local talent as Lecturers, who at the end of one year will have to make fresh applications for their posts. Again, there are fears entertained, idle fears we consider, lest the response by students wishing to enter will be poor. Why not start the College straightaway, and that, on the best possible lines, with the best Professors and Lecturers that can be secured from here or from abroad? Suppose a little money is lost in the venture, what

then? when moneys have been lavishly squandered in other pet enterprises of Government? The people will not complain. The first Indian University started with fourteen matriculants. Ananda alone, not to speak of some others, is capable of supplying this number to our University College.

We note with pleasure the prominence given to Science and the Vernaculars in the scheme of work. With the craze for education in our land, the Government need have no fears. The new venture is certainly not a leap in the dark. The one thing necessary is a brilliant, go-ahead policy.

Mr. E. B. Denham.

We cannot speak of the University College without reference to the penetrating far-sighted mind that made the idea of even such a thing as a University College possible. The advent of Mr. Denham as Director will certainly be a landmark in the history of education in our Island. It will be difficult to overestimate his services to us. The inclusion of the Vernaculars in the London and the Cambridge Syllabuses, the Vernacular Scholarships, the Free Schools, the Teachers' Conference, to mention a few, all these will stand as living monuments of the services he rendered us as Director of Education. A master-mind unhampered by petty details to the exclusion of the main object, a man of galvanic energy, one who always believed in hitching his waggon to a star, he leaves us to a bigger post in a Colony of the far-flung Empire. Whilst our best wishes go with him, may we express the hope that he will return to us in a greater capacity, as Colonial Secretary, or even as Governor of this land.

The Teachers' Association. This is a step in the right direction. Every one has his Association now-a-days, and Ceylon Teachers recently did the right thing in organising themselves to protect their interests. "The noblest of professions the sorriest of trades," we hope the Teachers' lot will not be so bad as this in the future. The Teacher must be protected. His is a holy and responsible work. In his hands lies the well-being of our future citizens. Our Staff took a prominent part in the organisation of the Association, and they have done their share of work with courage and enthusiasm. Our best wishes for the success of the Asssociation.

Athletics. Last year saw us gravitate into the Second Division in Cricket. The situation this year stands unaltered. Unbeaten in the Western Province, we met the Southern Champions, the Mahindians. This match could not be played to a finish; and a subsequent contest, we later found to our cost, was thwarted by the rules, which specify a time limit within which these matches are to be played. *Nil desperandum Teucro duce et auspice Teucro:* the untiring efforts of the Principal have succeeded in securing from the Government a generous grant of land for our playing grounds. With these grounds and the greater facilities afforded, let our cricketers take heart, and we hope the near future will see them make a bolder bid for the laurels lost.

The Inter-Class cricket competitions recently organised are sure to bring to light hidden talent. These matches were played with great enthusiasm alround, and the Senior A. came off Champions, entitling themselves to the Shield offered by Dr. C. A. Hewavitarne. Our hearty congratulations

to the winners, and our thanks to the Doctor for his valuable present. We have noticed that these matches were to a great extent successful in teaching our boys a spirit of healthy rivalry, self-reliance, co-operation and endurance; whilst they helped to banish conceit, self-importance, and over-confidence.

At present Tennis seems to be the game *par excellence* at Ananda. Both teachers and boys display an equal enthusaism, and membership has so increased that it was found necessary for the boys to organise a separate Club, for which purpose a second court has been laid out. We trust the enthusiasm for the game will be sustained and that our players will enter the lists in the Inter-Collegiate Tournament.

Volley Ball which had fallen off for some time, has, we are glad to note, revived. This is a splendid exercise especially for the "crocks" in other departments; it gives the chance for many to take part at one and the same time, and it ensures the exercise of all the limbs. We are shortly expecting back our veteran Mr. W. E. Fernando from the Training College, and there is no doubt that with his return the present keenness for Volley Ball will be trebled.

Our latest move is the introduction of Boxing. Mr. D. L. Edussuriya is taking a keen interest about the organisation of this branch. The newly appointed Inspector has pronounced very favourably on our fresh material. We hope to enter the Tournament early. As this new venture has been undertaken synchronously with our going to press, we are not in a position to speak further on it. Considering the advantages that Boxing has conferred on other schools, we hope that our boys too will be



THE STUDENTS' TENNIS CLUB.

benefitted, and that we shall be in a position next year to review fully the results of our enterprise.

The Cadet Corps.

Some yearsback during Mr. Kunz's time, when the question of a Cadet Corps was mooted, many silly objections were brought forward. One objection was that the practice of warfare is against the spirit of Buddhism. This is not so if one knows the answer of Lord Buddha to the question of Sinha, a famous general of His time; "The *Thathagatha* teaches that all warfare in which man tries to slay his brother is lamentable, but He does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy." What better example can we show than Dutugemunu whose campaigns against Elara were blessed by the *Sangha*?

The Principal has succeeded in meeting these objections, and the Cadet Corps which was formed last term is gaining great popularity. Though we have a host of eligible boys, Government was prepared to enrol only a handfull at present. We have watched our Cadets at work, and everyone realises the immense benefits derived from the physical and disciplinary training they go through. Lieutenant D. S. Gunasekera's energy and enthusiasm are almost boundless. We feel confident that our Cadets will do very well in the forthcoming Sports' Meet.

The number of Junior Cadets is a formidable one, and there is no fear of a lack of steady re-inforcements in case a bomb suddenly takes off our handful of veterans. Every boy between the age of twelve and fifteen is obliged to join the Junior Corps, and Mr. D. M. de S. Abeynayake the Second Lieutenant, who is in charge of it, shows great

enthusiasm. We have no doubt that after a short course of training these Cadets will be an ornament to the Athletic side of our College life.

The Scout Troop.

The Scout Master's report given elsewhere shows evidence of the keen enthusiasm that prevails in this department. The Boarding House has its own Clan, which is doing good work and the scouts there are utilising the advantages that Boarding life affords them. The Scout master rightly complains of their eviction from their old home, which is now used as the Reading Room. But with the Harischandra Memorial Reading Room complete, we shall see the Scouts returning to their own. We take this opportunity to point out to the Scout Master the necessity for more frequent camping out expeditions, for it is here that boys learn what real scouting is. We note that the existence of Junior Cadets has not done harm to the Scout Troop, which proves the strong hold the latter has taken on our young friends.

We have noticed that the Junior Cadets are more taken up with the various drill evolutions, whilst the Scouts, in addition to drill learn the greater lessons of character-building and service. There is no difficulty for a decent Scout to pass on straight to the Senior Cadet Corps. We would therefore suggest the amalgamation of the Junior Cadets and the Scouts, which will achieve this purpose, and remove the present unnecessary position of the same boy being a member of both branches.

The Principal's Wedding. It is with the greatest pleasure that we record in these pages the forthcoming wedding of the Principal. The engagement has been announced in the papers, and we understand that the wedding which will be a quiet one, will take place on the 11th of December. The partner of his life, Miss Hilda Muriel Westbrook, is already known to us as one who takes a deep and abiding interest in our Institution. In spite of her exacting duties as Principal of the Buddhist Girls' College, she has been ever ready to lend her aid to us in several of the College activities. Her intellectual attainments and her wide scholarship will be a source of help to the College, and we feel sure that she will be a very powerful partner in the noble and self-sacrificing work that the Principal has undertaken in the cause of Buddhist education. We take this opportunity to extend to both of them our sincere good wishes for a long life of happiness and service amongst us.

Stop Press News.

Since going to the press the Principal has received a cable to the effect that the following candidates have been successful at the June Matriculation Examination.

N. H. Sirisoma. (First Division.)
G. de Zoysa. (First Division.)
S. Amarasinghe.
D. H. P. Gunawardena.
R. Muttu-Ramalingam.
R. G. Rodrigo.
K. S. Tillakaratne.
S. A. Wijayatilake.

Athletics.

CRICKET.

The following is a brief summary of the Inter-Collegiate matches.

Ananda VS. Holy Cross.

The above match was played at Campbell Park on the 28th February and ended in a win for Ananda by an innings and 257 runs. For the loss of 4 wicket we scored 301 runs, to which T. H. Burah contributed 118. Our opponents were able to score only 21 and 23 runs respectively for the two innings.

Ananda VS. St. Johns'.

This match was played at Campbell Park on the 3rd of March and ended in a win for us by 4 wickets and 2 runs. The Johnians put up 104 in the first innings and 44 in the second, while we replied with 114 in the first and 36 for the loss of 4 wickets in the second innings. Edmund de Silva was top scorer with 23 in the first innings and T. Ranawake in the 2nd with 28. R. D. William bowled well in the 2nd innings capturing 4 wickets for 11 runs, and Clement de alwis of the Johnians obtained the same average.

Ananda VS. Prince of Wales'.

This was one of the very interesting matches of the season. Several Anandians went to Moratuwa where the match was played on the 10th of March. The Prince of Wales' College scored 75 runs in the first innings to which we replied with 79. The Cambrians failed to come up in the 2nd innings being able to score only 49 runs of which W. Kuruppu was responsible for 30. The 54 runs



OUR CRICKETERS 1920.

that were required for us to gain a victory was scored in double quick time by T. Ranawake and P. D. Martin of whom the former was responsible for 34 runs. We won the match by 10 wickets and returned home after a very enjoyable time at Moratuwa.

Ananda VS Siri Sumangala.

This match was played at Campbell Park on the 15th March, and ended in an easy victory for us by an innings and 32 runs. We scored 166 in the first innings, T. Ranawake contributing 66. Sri Sumangala collapsed for 29 in the first and was only able to make up 55 in the 2nd innings. S. Suraweera was their top scorer with 25 runs.

Ananda vs. Maha Bohdi.

This match was played at Victoria Park on 21st March. We batted first and totalled 186 runs. R. D. William our Captain contributed 117. Our opponents went in and at the fall of the 8th wicket for 16 runs, the match was stopped owing to the bad state of the wicket. Our opponents gave us a walk over.

Ananda vs. Mahinda.

Ananda was now at the top, having won all their matches in the Colombo division, and entertained hopes of the championship in the 2nd division, whilst Mahinda, the Southern Province champions, were no less sanguine. This match was to be a deciding factor. The teams were evenly matched and a very close finish was anticipated. The match was played at Galle on a turf wicket. and this was more in their favour, as our boys were not used to it. Mahinda won the toss and elected to bat. After nearly two and a half hours batting they totalled 132 runs. A Jayaratne played the best innings for his side with a considerable amount of luck. The others who did well for Mahinda were E. Wijetilleka (20) and E. Ginige (18). R. D. William (3 for 30), and D. Fernando (2 for 30) bowled best,

but W. S. Boteju who came in late to bowl bagged 2 wickets for 5 runs. Our fielding was slack at the beginning, but improved as the game proceeded. Our bowlers too failed to find their length at the start. We went in, and before we could look about were dismissed for the meagre total of 45 runs, much to the disappointment of our supporters. R. D. William (16) and E. Gunasekera (14) alone stood the attack of E. Wijetilaka (3 for 22) and B. M. Cornelis (6 for 15) who bowled right through the innings unchanged.

We had to follow on and to avert an innings defeat we had to make 87 runs. T. Ranawake and P.D. Martin who opened the innings for us began to score from the start; but unfortunately Ranawake was given l-b-w when the score stood at 9. Burah joined Martin and the two began to score freely off Cornelis. Rain clouds were gathering in at the time and the weather was threatening. At 44 Martin was bowled by Ediriwera their second change in bowling. Edmund Silva filled the vacancy and at 54 runs play had to be stopped on account of the heavy rain. It lasted nearly an hour and the outfields were under water. The pitch was unfit for further play and the match had to be abandoned, as there was only about four hours play. If rain had not interfered there would have been a very exciting finish.

At 4-30 p. m. there was a Garden party, the occasion being the presentation of the Wickramasinghe Shield to Mahinda, the winners of the Shield for the third year in succession. Our congratulations at their success. Our boys too joined in the entertainment with Songs Etc., and the greatest conviviality prevailed.

Inter-Class Cricket.

The Inter-class cricket matches help us to spot out new blood for the different elevens. There were in all four rounds, and the final contest was between the Matric. and the Senior A. The match was a very interesting and

exciting one. The Matric. batted first and scored 117 runs, to which T. Ranawake contributed 78. Sam Jayatilake bowled best for the Senior A by capturing 6 for 12 runs. The Seniors in their first essay put up a total of 187 runs towards which H.R. Palis contributed 47. The Matric in their second essay fared better and totalled 145 runs, T. H. Burah scoring 70 runs. With 76 to win the Seniors started their second innings. Both parties were determined to do their best. The latter stage of the game was very exciting—the Seniors having a few runs to win and the last man in. The cheering was deafening and the confusion among the supporters great. The Seniors emerged victors. Our congratulations to the Senior Form A on winning the Shield for the First year.

AN EPIGRAM.

Like lotus-bud, like lily pure,
 Like rose that sweetly blows,
Like every smiling heaven-sent charm
 A garden ever knows,

Such is the praise that others oft
 Upon their lovers shower;
But as for me, my love is just—
 A blooming *plantain-flower*.

Old Boys' Register.

The Principal is making an attempt to get up as complete as possible a Register of Old Boys of the College. Below is the List—very incomplete we know—which has been made so far. He will be much obliged if corrections and further names are sent to him by those concerned.

Name	Occupation	Address
Abeynayake, D. R. de S.	Proctor	Pamankada, Wellawatte
Abeynayake, D. M. de S.	Teacher	Ananda College
Abeyratne, M. D. F.	Planter	Thebuwana
Abeysakara, E A. S.	Clerk	Registrar General's Office
Abeysekara, E. P.	Clerk	S. G. O. Fort
Abeysinghe, G.	Clerk	Police Station, Pettah
Abeywickrama, J. D. A.		"Temple View" Ketawalamulla, Maradana
Amarasekara, D. A.	Clerk	Govt. Factory
Baba, T. Y.	Clerk	Govt. Medical Depot, Colombo
Balasuriya, A. P.	Student-at-Law	Hestervilla 2nd Div. Maradana
Balasuriya, M. S.	Clerk	Phodes and Thorntion & Co.
Batuvantudawe, C.	Sub-Inspector of Schools	Colombo
Batuwantudawe, C.	Advocate	Colombo
Batuwantudawe, C.	Clerk	Railway Office, Colombo
Bastian, W. E.	Merchant	Colombo
Bastian, W. M.	Merchant	Colombo
Burah, T. K.	Student-at-Law	68, Temple Road, Maradana
Burham, S. D. M.	Proctor S.C.	Hultsdorf
Cabaral, L. J. E.	Notary Public	Kelaniya
Caldera, H B.	Sanitary Inspector	Henerathgoda
Caldera, Thomas		Ketawalamulla, Maradana
Caldera, H. M.	Clerk	Cotta Road, Borella
Chandrasena, J.P. C. (B.Sc.)	Govt. Post Graduate schoolar	London
Cooray, N. J. S.	Proctor S.C.	Hultsdorf

Costa, M. A.	Clerk	Municipality, Colombo
Chandrasekare, P.	Agriculturist	Panadura
Dabare, A. W.		No. 56, Bambalapitiya
Dahanayake, H.	Mohandiram	Giriwa Pattu Weeraketiya
Dahanayake, H. W.	Asst. Supdt.	Silver Hill Estate Dodangaslanda
De Silva, Andrew	Planter	Welitara, Balapitiya
De Silva, T. D. F.	Student-at-Law	Temple Road, Colombo
De Silva, D. N. W.		No. 12, Pavilion St. Kandy
De Silva, P. T.	Training Student	Training College
De Silva, M. W. R.	Student-at-Law	Ambalangoda
De Silva, Julias G.	Sub-Inspector of Schools	Education Office Colombo
De Silva David,	Clerk	Karagampitiya, Dehiwela
De Silva. Thos B.	Proctor	Hultsdorf
De Silva, Edmund		No. 93, 1st Div. Maradana
De Silva, C. M.	Clerk	Wright & Co, Colombo
De Silva, Charles W. B.A., L.L.B.,	Advocate	Hultsdorf
De Silva, W. M.	Principal	Zahira College
De Silva, M. W. M.	Medical Student	Medical College
De Silva, D. E.	Clerk	Pamankada, Wellawatta
De Alwis, E. C.	Storekeeper	Darley Butler & Co.
De Silva, D. V.	Broker	Bailie Street
De Silva, M. C.	Student-at-Law	Panadure
De Silva, E. A.	Student-at-Law	Dehiwela
De Silva, P. S.	Merchant	Galwehera, Kosgoda
De Silva, U. J. T.	Teacher	Mahinda College
De Zoyza. (Jr) A. P.	Student-at-Law	Temple Road, Colombo
De Soyza, Vincent	D. M. A.	Nuwara Eliya
De Zoysa, Arther G.	Broker	Stafford Place, Maradana
De Alwis, W. A.	Clerk	Lee Hedges & Co., Colombo
Deen, S. A. I.	Student-at-Law	Negombo
Dep, W. J.	Sanitary Inspector	Kotte
De Soyza, E. H.	Teacher	Ananda College

Name	Occupation	Address
Dias, N. A.	Clerk	Colonial Stores.
De Soyza, H. H. V.	Notary Public	Kosgoda
Dharmawansa, W.	Teacher	Ananda College
Dias, A. C.		Hill Side Barber St., Colombo
Dias, A. C.	Clerk	S. G. O. Colombo
Dias, P. A. L.	Planter	"Dias Villa," Panadura
Doole, B. M.	Sub-Inspector of Police	Pettah
Dharmawardena W.G P.	Student-at-Law	The Law College
Dharmadasa, P. A.	Proctor, S. C.	Ratnapura
Edirisinghe, G. C.	Training Student	Govt. Training College
Edward, P. G.	Clerk	Paranawadiya Road, Maradana
Fernando, W.E.	Training Student	Govt. Training College, Colombo
Fernando, Chas	Doctor	Marawila
Fernando, W. C.	Clerk	Office of the Controller of Revenue
Fernando, M. P.	Clerk	Land settlement Office
Fernando, M. A.	Clerk	Mohandiram's Road, Colpetty
Fernando, A. M.	Storekeeper	St. Michaels, Colpetty
Fernando, P. M.	Clerk	Albert Road, Colpetty
Fernando, D. W.	Doctor	Pussellawa
Fernando, H. W.	Landed Proprietor	"Siri Vasa," 3rd Div. Maradana
Fernando, J. A.	Merchant	"Methmedura" Moratuwa
Fernando, W. P.	Clerk	Sarikkamulla, Moratuwa
Fernando, A. J.	Teacher	Ananda College
Fernando, M. E.	Teacher	Ananda College
Fernando, E. A.	Doctor	Kurunegala
Fernando, M. C.	Planter	Moratuwa
Fernando, Stanly W.	Station Master	Mankulam
Fernando, B. R.	Clerk	Land Registrar's Office
Fernando, P. J.	Clerk	Dehiwala
Fernando, S. W.	Clerk	Porrit & Co., Fort
Fonseka, P. D. S.	Proctor	Hultsdorf
Ginapala, C.	Clerk	No. 11, Colpetty

Gunapala. A. W.	Teacher	Ananda College
Gunasekara, D. N.	Sanitary Inspector,	Matthumagala Ragama
Gunasekara, G. D.	Doctor	Indian Medical Service
Gunasekara, G. D. A.	Teacher	Ananda College
Gunasekara, D. L.	Student-at-Law	Matthumagala Ragama
Gunasekara, H. G.		Wireless Station. Colombo
Gunasekara, G. S. P.	Clerk	Kalubovila, Wellawatta
Gunatilake, D. C.		Wattala, Hunupitiya
Gunatilake, Albert	Planter	Veyangoda
Gunawardena, H.C.F.W.	Merchant	Borella
Gunawardena, H. R.	Planter	Boralugoda, Waga
Gunawardena, P. R.		do
Gunawardena, B. A.	Medical Student,	Medical College
Jayatilake, D. A.	Clerk	Kachcheri, Colombo
Jayasinghe, L.	Clerk	G. P. O., Fort
Jayasinghe, P. W.	Clerk	Police Office, Colombo
Jayasinghe. E. S.	Clerk	H. Don Carolis & Co.
Jayasuriya, D. N. D.	Clerk	Kachcheri, Colombo
Jayasuriya, D. A. D.	Notary Public,	Regent St , Colombo
Jayawardene, D. A.	Inquirer into Crimes	Heneratgoda
Jayasuriya, A. L.	Advocate Student,	Mahinda College
Jayawardena, J. P.	Notary Public,	Haldummulla
Kaviratne, W. S.	Clerk, S.G.O.	"White House" Dehiwela
Kiriella, G. J. B.	Acting R. M.	Dumbara Walawwa Idanagoda, Ratnapura
Kulatunga, H.	Clerk. S.G.O.	No. 4, Main Street
Karanagodo, W. P.	Planter	Pathregalla Estate, Pothuhera
Karunaratne	Sanitary Inspector,	Sanitation Depot
Kapuru Bandara, D. D.	Doctor	"Wedamedura" Henaratgoda
Karunaratna, Arthur M.	Clerk, R.G.O.	"Swastika" Temple Road, Maradana
Kulatilake, H. E. de S.	A M. I. C. E., District Engineer.	Hydro-Electric Scheme, Wattawela

Name	Occupation	Address
Kulatilake, C. D. S.	Clerk	Opium Depot
Kulatunga, A. F. C.	Sgt. C. G. R , Colombo	
Kurkulasekara, T. M.	Broker	Dehiwela
Kanakasabai, A. V.	Station Master, Selangor, Singapoor	
Karunaratne, G D.L.	Surveyor Student,	Diyatalawa
Kurukulasuriya, J.G.B.	Student-at-Law, Lorenz Tutory,	Colombo
Mahanama, K. S.	Planter	Panwilatenna, Gampola
Maitribaladasa, R.		" Reubellen," Arabs' Lane
Manukulasuriya, B. W.,	Student-at-Law	No. 49, St. Sebastian Hill, Colombo
Marambe, P. B.	Landed Proprietor	Minnana, Getahetta
Marasinghe, M. L.	Proctor, S. C.	No. 26, Avondale Road
Mathew, C. S.		No. 68, Temple Road
Mirando, D.	Merchant	Central Stores, Norris Road
Mivapapalana, H.D.A.	Teacher	Ananda College
Mendis, P. W.	Excise Inspector	Ratnapura
Nanayakkara, V. A.		"Love Grove" 2nd Division, Maradana
Nanayakkara, V. S.		Do.
Obeysekara, C. H. M.	Sub Inspector of Police	Meegahatenna, Kadawatta
Pathmaperuma, D. H.	Merchant	"Somagiri" Padukka
Polwatta, G. W.	Student-at-Law	Gampola
Perera, Edwin S. W.		"Mahanil" Kanatta Road Borella
Perera, G. K. W.	Barister-at-Law	Hultsdorf
Perera, W. H. W.	Proctor S.C.	Hultsdorf
Perera, K. R.	Doctor	Dela, Badulla
Perera, W. L.	Clerk	Avondale Road, Colombo
Perera, Vincent P.	Clerk	Nikakoluwa Estate Matale
Perera, H. T.	Clerk	Colombo Stores & Co.,
Perera, N. C.		Campbell Park, Colombo
Perera, L. W.	Clerk	Nugegoda
Perera, M. G.		Prince St. Pettah

Peiris, J. R.	Teacher	Ananda College
Peiris, H. R.	Student-at-Law,	"Bell Cottage," 3rd Division, Maradana
Pedris, William D.	Merchant	Pettah
Peiris, H. M. M.D.,F.R.C.S.	Doctor	de Zoysa Lying-in-Home
Peiris, L. H.	Medical Student	Medical College
Peiris, V. N.	Clerk	Education Office
Pathmaperumma, D. Y.	Medical Student	Calcutta University
Pemanis. H. P.	Engineering Student	Bangalore
Perera, G M.	Station Master	Kandy
Perera, E. T.	Clerk	Kachcheri, Matara
Perera, M. C.	Clerk	Police Station, Colombo
Perera, G. A.		Udapola Estate, Dehiowita
Perera, Gratian, P.	Clerk	Lee Hedges & Co.,
Perera, J. D. P.	Principal	Lorenz Tutory, Colombo
Perera, W. H. D.		Austin Place, Colombo
Perera, K. P.	Clerk	P. W. D. Wadduwa
Perera, J. D. A.	Teacher	Lorenz Tutory
Perera, C. R.		The Dispensary, Dehiwala
Perera, Terence P.	Clerk	The Commercial Company.
Perera, C. P.	Clerk	The Kachcheri, Kegalle
Perera, Vincent P.	Accountant	"Rosebough" Company. Kotuwagedara Estate, Matale
Perera, S. H.	Teacher	Royal College
Rajh, M. C.	Proctor, S.C.	Hultsdorf
Ratnasara, A. J.	Contractor	Forbes Road, Colombo
Ranasinhe, D. W.	Clerk	P. C. M. O's Office
Ratwatta, A.	Shroff	Mercantile Bank, Kandy
Rajapakse, D. E.	Planter	Urapola, Veyangoda
Ranaweera, D. S.	Law-Student	Henaratgoda,
Rajapakse, W. D. J.	Teacher	Alutgama
Ranaweera, W. G. W.	Registrar	Ananda College, Colombo
Rahaman, R. A.	Proctor S.C.	Negombo
Ratnayake, A. V.	Clerk	Education Offic
Ratnayake, A.		Katugastota
Rodrigo, Peter	Clerk	Mercantile Bank, Colombo
Rodrigo, R. J.		Panadura

Ranatunga, D. S.	Sub Inspector	Education Office
Rupasinghe, G. L.	Planter	"New Haven" Greygory's Road, Colpetty
Rupasinghe, B. C. de S.	Doctor	London University
Rupasinghe, E.C. de S.	Law-Student	Norris Road, Colombo
Rupasinghe, J. de S.	Manager	M. D. & A. D. Silva
Rupasinghe, C. M.	Clerk	Mills. Mirigama
Rajasooriya, M. F.		No. 138, Colpetty Road
Rupasinghe, E.	Clerk	Nadimala, Dehiwela
Sahabandu, L.	Superintendant	Delgoda Estate, Kurunegala
Samarakoon, A. A.	Clerk	P. W. D. Colombo
Samaratunga, D. W.	Proctor S. C.	Negombo
Samaratunga, D. M.		Paranawadiya Road Colombo
Senaratne, A. M.	Clerk	Colombo Bank, Ltd.
Senanayake, A. P.	Clerk	Pappe & Co., Colombo
Senanayake, E. T. P.	Muhandiram	Pugoda
Senanayake, D. R.	Merchant	Kalawana, Minuwangoda
Senaratne, D. J.	Mudaliyar	Land Settlement Department
Senaratne, M.	Clerk	Messenger Street, Colombo
Seneviratne, E. M.	Medical Student	Medical College
Silva, M. D. R.	Clerk	"Silverton," Temple Rd.
Silva, V. D. Edmund	Clerk	G.P.O. Fort, Colombo
Silva, Herburt	Sanitary Inspector	Pugoda
Silva, A. M.	Registrar	Ananda College
Silva, W. Daniel	Merchant	Balapitiya
I. A. de Z. Siriwardene	Barrister-at-Law	London
Siriwardena, P. P. E.	Clerk	Kachcheri, Colombo
Siriwardena, H. L.	Apothecary	Halgaranoya
Sirisena Ariyawansa	Journalist, "Sinhala Jatiya," Colombo	
Somathipala, K. T.	Medical Student	Colombo
Suraweera, D. F.	Notary Public	Wellampitiya
Tillekaratne, E. P.	Clerk	Carson & Co.,
Tissera, S. F.	Training Student	Training College

Usoof, T. B. M.	Asst. Superintendent	Hewagama Estate, Padukka
Waidyasekara, D. D. P.	Medical Student,	Medical College
Waidyasekara, B. O.	Medical Student,	Medical College
Waidyalankara, G.C.	Telegraph Inspector,	C.G.R. Colombo
Walsinghe, E. D. S.	Clerk	C.G.R. Colombo
Wanigasekara, L.	Clerk	Education Office
Wanigatunga, J.	Booking Clerk,	Matale
Weerakoon, W. J.	Clerk	James Finlay & Co.
Weerasinghe, D. M.	Teacher	Ananda College
Weerasinghe, D. H. A.	Student-at-Law,	Panadura
Wickramaratne B. S.	Proctor, S. C.,	Dehiwala
Wickramasinghe, S. A.	Medical Student,	Medical College
Wickramasinghe, C. L.	Student-at-Law,	Law College
Wijenayake, D. B.	Registrar	Ananda College, Colombo
Wijesekara, N. S.	Landed Proprietor.	Cinnamon Gardens
Wijesekara, M. P. B.	Clerk	G P.O., Fort
Wijesekara, A. E.	Clerk	S. G. O., Fort
Wijesekara, E.	Sub-Inspector of Schools,	Education Office
Wijesekara, N. B. de S.	Student-at-Law	Law College
Wijesekara, N. P. de S.	Medical Student,	Medical College
Wijesinghe, K. M. P.	Proctor, S.C.	Hultsdorf
Wijeyawardena, E. A. L.	Advocate	Hultsdorf
Wijeyawardena, N. E.	Clerk,	Municipality
Wijeyatilake, S. A.	Proctor, S.C.	Kandy
Wijeyasinghe, H. D. P.	Clerk	Municipality, Colombo
Wijeyasinghe, B. O.	Book-keeper,	Mackwood & Co.
Wijeratne, E. P.	Notary Public,	Kadugannawa
Wijeratna, A. C. Z.	Gray's Inn,	England
Wijetunga, R. A.	Surveyor,	S. G. O., Colombo
Wimalasurendra, D. J.	District Engineer,	Hydro-Electric Scheme, Wattawela
Witharana, W. L.	Dentist,	1st Division, Maradana

Our Past Cricket Captains.

The Principal has received the following list from an Old Boy who suggests that these names should find a place on the honours' boards which adorn the College Hall.

				Year.
1.	A. C. Z. Wijayaratne	...	...	1911
2.	D. L. Gunasekera	...	...	1912
3.	T. K. Burah	...	...	1913-14
4.	W. A. De Alwis	...	...	1914
5.	D. M. Samaratunga	...	...	1915
6.	W. P. Karannagoda	...	...	1916
7.	E. A. S. Abeyasekera	...	...	1917
8.	T. M. Kurukulasekera	...	...	1918
9.	R. D. Willie	...	...	1919-20

ACKNOWLEDGMENTS.

The Mahinda College Magazine
St. Thomas' College Magazine
St. Benedict's College Magazine
The Cambrian
The Royal College Magazine
The Richmond College Magazine
The Trinity College Magazine
St. Anthony's College Magazine
The Ceylon Educational Review
The Training College Magazine
The Aloysian
The Telescope

The Noble Path.

විශුද්ධිමාර්ගය.

(විද්‍යෝදය පිරිවෙණේ උප ප්‍රධානාචාර්ය
කහවේ රතනසාර ස්වාමිපාදයන් වහන්සේ විසින් ලියනලදී.)

විශුද්ධිය නම් නිර්වාණයයි. ඒ නිර්වාණයට පැමිණීමේ උපායවූ මාර්ගය විශුද්ධිමාර්ගනම් වේ. ඒ උපාය මාර්ගය පිළිබඳ අවයවයෝ බොහෝවෙත්. එහෙත් ශීල සමාධි ,ප්‍රඥා යන තුණ එහි ප්‍රධාන උපාය වශයෙන් සැලකිය යුතුයි.

බුද්ධාගමේ විශිෂ්ට ධර්මයෝ වනාහි චිත්ත චෛතසික රූප නිර්වාණ යන මේ කොටස් සතරවෙත්. එහි චිත්ත චෛතසික රූප යන කොටස්තුණ ලෞකිකද (ලෝකය පිළිබඳද) නිර්වාණය ලෝකොත්තරද (ලෝකය ඉක්මවූයේද) වේ. සියලු ලෞකික ධර්මයෝ දුඃඛසහගත වෙත්, ලෝකොත්තරවූ නිර්වාණධර්මය වනාහි සුඛසහගතවේ. ඒ ලෝකොත්තරසුඛයලැබීමට නම් ලෞකික ධර්මයන්ගෙන් වෙන්වියයුතුයි. ඔවුන්ගෙන් වෙන්වීමට ඔවුන්ගේ තත්ත්වය දැනගත යුතුවේ. ඒ දැනගැණීමට අතිපරිශුද්ධවූ ප්‍රඥාවලබාගතයුතුයි. ඒ ප්‍රඥාව වනාහි එකවරකට එකසලකින් ලබාගත හැකිනොවේ. ඒ ලබාගනු කැමැත්තවුන් විසින් පළමුකොට ශීලය සම්පූර්ණකරගතයුතුවේ. කුමක්හෙයින්දයත්? ශීලයෙන් ක්‍රමයෙන් චිත්තසංක්ලේශ ධර්මයන් ප්‍රහීණවන හෙයිනි. චිත්තයාගේ කිලිෂ්ටභාවය ඇතිතාක් ලෞකික ධර්මයන්ගේ තත්ත්වය වැටහෙන ප්‍රඥාව නොලැබේ. ප්‍රඥාව වනාහි චෛතසිකයෙකි. (සිත්හි ඇතිවන්නාවූ ධර්මයෙකි).

කිලුටුසිත්හි ඇතිවන්නාවූ ප්‍රඥාවද කිලුටුවේ. ඒ කිලුටු ප්‍රඥාවට ලෞකිකධර්මයන්ගේ තත්වය නොවැටහේ.

බුදුරජාණන්වහන්සේ විසින්, "චිත්ත සංකිලෙසා භික්ඛවෙ, සත්තා සංකිලිස්සන්ති, චිත්ත වොදානා විසුජ්ඣන්ති" යනුවෙන් සිත කිලුටුවීමෙන් සත්වයන් කිලුටුවන බවද, සිත පිරිසිදුවීමෙන් පිරිසිදුවනබවද වදාරණලදී. කුමක්හෙයින්ද යත්? සත්වයන් පිළිබඳවූ සියලු අවයවයන් සිත ප්‍රධාන කොට පවත්නා හෙයිනි. එබැවින් ඒ සිත පිරිසිදුකර ගැණීමට සිල්පිරීම ප්‍රධාන කාර්‍ය්‍ය වේ.

පෘථග්ජනසත්වයාගේ කයෙන් ප්‍රාණඝාත අදත්තාදාන කාමමිථ්‍යාචාර යන මේ දුශ්චරිතද, වචනයෙන් බොරුකීම කේලාම්කීම රලුබස් බිණීම නිරර්ථක වචන කීම යන මේ දුශ්චරිතද සිඬවියහැකි වෙත්. එසේම ඔවුන්ගේ සිත්හි ලොභ ද්වෙෂ මොහ යන මේ කෙලෙස්ද ඒ ඒ අරමුණු පිළිබඳව නිතිපතා උපදිත්. ඒ ප්‍රාණඝාතාදිය පිළිබඳව සිත් පහලවන්නවුන්ගේ චෙතනාවෝ වනාහි එක්තැන් නොව විසිර පවත්නාහු වෙත් ඒ ප්‍රාණඝාතාදියෙන් වෙන්ව ඉන්නවුන්ගේ චෙතනාවෝ එසේ විසිර නොගොස් එක්තැන්ව පවතිත්, එසේ එක්තැන්වන්නේ කොතැන්හිද යත්? ශීලය උඩයි. සතරසිවුපිරිසිදු ශීලයෙන් සම්පූර්ණයෙන් යුක්තවූවන්ගේ ඒ චෙතනාවෝ එහේ මෙහේ නොගොස් ඉතා සකස්ව ඒ ශීලයඋඩ නැවතී පවතිත්, එබැවින් ශීලය චෙතනාවන් එක්තැන්වීමට ආධාරස්ථානයෙකි.

මෙසේ ශීලගුණයෙන් යුක්තවූවහු විසින් ඊට ඉක්බිතිව ඒ එක්තැන්වූ චෙතනාවන් නැවත විසිර නොයන පරිද්දෙන් එක්තැන්හිම තබාගැණීමට වීර්‍ය්‍යවඩමින් සමාධි භාවනා වැඩියයුතුයි. සමාධිභාවනා නම් නොයෙක් අරමුණුකරා යාහැකිවූ චිත්තචෛතසිකයන් එසේ යානොදී එක්තැන්හිම නවත්වාගැණීමට පුරුදුකරගැණීමයි. එසේ පුරුදුකරගත් අයවෙත කොපමණ අරමුණු

පැමිණියත් ඔහුගේ ඒ චිත්තචෛතසිකයෝ සිටිතැනින් නොසෙලවෙත්. මෙහිදී ශීලයෙන් චිත්තචෛතසිකයන් එක්තැන්කිරීම තන්හි තන්හි විසිර පවත්නා සහල් පිටි ආදි පිටි රාසක් එක් භාජනයෙක්හි එකතුකිරීම වැනිවේ. එසේ එක් භාජනයෙක්හි ඇතුළත්වූද ඒ පිටි සුළඟින් එහාමෙහා යාහැකිවේ. එසේ යානොදීමට නැවත කුමක් කටයුතුද යත්? වතුර මිශ්‍රකොට එක් ගුලියක් කටයුතුයි. එසේ එක් ගුලියක්වූ ඒ පිටි රාස කොපමණ සුලං හැමුවත් ඒ සුළඟින් එහා මෙහා නොයේ. අරමුණුවලින් එහා මෙහා යාහැකි චිත්තචෛතසිකයන් එහා මෙහා යානොදී සමාධිභාවනාවෙන් එක්තැන්කිරීම පිටි වතුර මිශ්‍රකොට එක් ගුලියක් කිරීම වැනිවේ. ඒ පිටි ගුලිය සුළඟින් එහා මෙහා නොයන්නාක්මෙන් සමාධියෙන් එකතුවූ චිත්තචෛතසිකයෝද අරමුණු නමැති සුළඟින් එහා මෙහා නොයෙත්.

එසේ ඒ චිත්තචෛතසිකයන් ඒ ඒ තන්හි නොයන්නහුගේ සිත ඉතා පිරිසිදුවේ. එකල්හි ඔහු විසින් ඒ සිතෙහි පිරිසිදුව පහලවූ ප්‍රඥ නැමැති චෛතසිකය සියුම්කර ගැණීමට ලෞකික ධර්මයන්ගේ අනිත්‍ය දුඃඛ අනාත්මතාවන් මෙනෙහිකිරීමෙන් විදර්ශනා වැඩියයුතුයි. ඒ විදර්ශනා වැඩීමෙන් ඔහුගේ ප්‍රඥව පිළිවෙළින් සියුම්වේ. මෙහිදී මේ ප්‍රඥව හොඳ කැපෙන ආවුධයක්මෙන් සැලකියයුතුයි. ඒ ප්‍රඥ නැමැති ආවුධය ඉතා සියුම්කරගැණීමට නැවත නැවත මාර්ගභාවනාව වැඩියයුතුයි. ඒ ප්‍රඥ නාමැති ආවුධය කුමට සියුම්කටයුතුදයත්? භවයෙහි සත්වයන් බඳින සංගොජන නැමති රැහැන් දසය කපාලීමටයි. එසේ ඒ සංයෝජන නැමති රැහැන් දශය කැපූ තැනැත්තහුට විශුද්ධි සඞ්ඛ්‍යාත නිර්වාණය ලැබේ. මේ බුද්ධාගමේ විශුද්ධිය හා විශුද්ධිමාර්ගයයි මීට උපාය වූවෝ බොහෝ වෙත්. මේ මාර්ගය හා මේ විශුද්ධිය වෙන ආගමෙක්හි නැත්තේයි.

Gray's Elegy.

A TRANSLATION BY

Mr. M. D. Goonetilleka.

කාව්‍යකාර ග්‍රේ විසින් එංගලන්තයේ පිළිසරබඳ සුසානභූමියකදී කරනලද ප්‍රබන්ධය.

ඇම්. ඩී. ගුණතිලක මහත්මයා විසින් සිංහලට නගනලදී.

ගමනට සැදී දිවා ගෙඩිරුවිති පලමෙව   නා
ලසගව් හඬලමින් තණබිමසක්ව ය   නා
ගොවි ගෙදිසාවට වෙහෙසින් ලඟා වෙ   නා
අඳුරට මෙමට මුලුලොව මෙසේ අත්වෙ   නා

ඉතින් තමා බෙන අවපින් සරමින්   න
පෙරලෙස කරන්නට රජකම් ඉඩ නොදෙ   න
දන හැන තුගු පහය ඉද 'එව්' ලිය ගෙවූ   න
පිගුලු සඳදෙව්දුහට පැමිණිලි කර   න

නදදී සක් සක්ව පිය අඹන කුරුවි   ණී
දුර එලුබැටළු නලවන නිදිමත කිකි   ණී
හැරලෝද නිසලවේ බියකරු ලෙසි   නී
අවට දිසි බිමද පික පිකයයි නොපෙ   නී

දිරනා පස්ගොඩලි ඇති බෝ තැනින් තැ   න
කොරොස් 'එලුඹු' යට ඔබ 'යූ' රුක සෙව   න
සඳකලුම බාවා තම පවු යහ   න
නිදති මෙගමකොරහැඩිදන විසු පොර   න

උදය සුවඳ මඳනල අවදි කරව   නා
තණපරඹලගෙයිගේ කුරුළු නද දෙ   නා
කිසුණු සැවුල්හඬ දඩකොම්බු නද ය   නා
ඇද කබලින් අවදි නොකරති උන් ඉති   නා

උන්ට මෙසින් මතු ගිනිමැලය කුමට   ද
සවය එනුබලා ගැහැණීට වැඩපල   ද
'චාච්ච' යි කියන්නට දරුවෝ දුවති   ද
'උකුලට නැගී සිඹවන්නට පොරකති   ද

නෙවර ගොයම උන් දෑ කැත්තම ැර දී
නගුලම ඔවුන් තදපස නෙවර ගිය බී දී
කෙතට තොසින් එවූ ගොන් නගුලබැ දී
අවනතවූ වනතුරැ පහරටමත දී

කිතුඉසිදන උන්ට සරදම් නොකල මැ න
සෙසු සැප සපලකටයුතු තිවටකම ගැ න
යලි අපහස යුතුව ශපාහොසද්දන විසි න
දිළිඳුන් ලුහුඬු සුළුවන නොඇසුවොත් මැ න

ලොකු කුලවතුන් පැ අය තමන් තෙද බ ල
රූසිරියොවුන් මහ දනවතුන් මෙසිය ල
එනතුරැ බලාඉඳිනේ මරහු සැමක ල
තෙදමංවල ගියද නැවතෙනු සොහොන් ප ල

විසිතුරුපියසිඟැබ දිගු ඇලු දෙව්මැදු ර
තුතිය් කියනමෙන් තුරැගොස යනා පැති ර
උන් සිහිවෙන්නට සැ නොකලැසි පව ර
උන්හට අපවාද නොකියනු දන පත ර

හලුකෙටු වනට දිවමන් වන් පිළිරැව ට
කයතිවසට ගිය පණ එනුද ආප් ට
නිදනා සැකිලි නැගිටිද බුනුමන් බස ට
මලවුන් සවන් සැනසෙද ඇවිපිලි බස ට

නොසලකන මෙතැන වියහැක තිදිකර ලෝ
අයෙක් විටෙක ඉසිවරසරි නැණ්නු දු ලෝ
අයෙක් මගුල්මඩුග ලෙලවනැකි දු ලෝ
නලවන නද පත්සිළු පෝසත් තිම ලෝ

බෝකල් එසේමුත් රැස්කල සතරද න
සරසවි ඔවුන්හට කිසිකලෙක නොවදු න
පරසිදු කිවිබසින් අදහස් සිතැ උප න
දුක්පත්කම නිසා පවසන්ට නොලැබු න

බෝ රැවන් සුපිරිසිදුපැහැයෙන් දිලෙ න
සමුදුර ගැඹර ගොමුවල අඳුරෙහි රද න
බෝ කුසුම් සුවඳ විහිදතිය තිකරැ ණ
මහතුරැ මැද පිපී අප ඇසට නොපෙනෙ න

සැතපේ මෙහි හගිමි නැසු කෙත්වත් නොමෙ කී
සතුරුට නොබා ලය පෑ හැම්ඩන් කෙනෙ කි
කිවිබස නොබිණු නොපතළ මිල්ටන් කෙනෙ කි
රටවැසි හුරිරු නොවගළ ක්‍රොම්වෙල් කෙනෙ කි

රජසබ පුබුදුවා පැසසුම් ලබන්න ට
වදදෙම් නසාලම් යනබස් නොතකන් ට
සම්පත් භෝගකර මිහිකත පිනවන් ට
ඉන් තම නම සඳහු ඉතිහාස සියර ට

වැලකී දිළිඳු බැව් පැතිරෙන සුගුණ ග ණ
වැටබැඳිමෙන්ම ඇවරුව උන් දුජනගු ණ
සිහසුන් අරා රතවැකි පා රණදෙර ණ
ලොසතට නොපෙන්වන්නට දයාබර ගු ණ

බිහිවනු තැතැති දත්සත්දම් සඟවන් ට
ලජ්ජාවෙන් මුහුණ කලුවනු තවතන් ට
තුතිග්සුවඳ තුවරල දී පබුදන ට
පුදනට කිසිකලක නොමවිය ඔවුන්න ට

දුරුවූයෙන් ඉසුරුමත් කැත කොලහලෙ න
මැදගත් ඔවුන් රිසි නොමදිව් මුලාවෙ න
නොනෙරපි සිහිල්සේ මහවත දෙපස ය න
ලැස්මගිලෙසින් නිබඳව ගිය උන් ගම න

පසින් නොගසන්ට ඇටවලටද මුන් ගේ
දුබල සොහොන් කබලක් තැනූ පෙර ර ගේ
නොමිහිරිකව් කොරගැඩි කැටයම් එළ ගේ
සඳකම්පාකරවයි යන්නන්ට ම ගේ

නූගත් සිපිහු වැරදූ' කුරු නම වරු ස
විය උන්ගල පබුන් කතු පල වැකි විල ස
නෙකපෙල බසබලෙන් සැදූ උගන්වන ලෙ ස
පිවිසර සිල්වතුන්හට අත්බැවැ අති ස

මිටකරුණු මියගොස් මතක නැති ව නා
කිසිවෙක් හැරදමා කය සැප දුකැති ව නා
මෙන්ව පහන්ලොවඑළියෙන් තුටුකර නා
නොගිය කිසිකලක ඇල්මෙන් නොබැලුම් නා

කුළුණැතියකු සරණ ගති බෙදෙනවිට න මි
ඇසිපියවෙන කැමතිවේ සැඹුම වැලපු මි
මියගොසිනුදු සිරිති 'සිගිකරව' පැවපු මි
පස්වුන කලද පවතී ආසාව එ මි

පරලෝ සැපත් බුහුමන් නොලද හෙසු ද න
සිහිකොට මෙකවියෙන් උන් සිරිත පවස න
ඔබනැන ඔබසෙ තනිවම් බවනට ලොබි න
කිසිවෙක් වුත් විනාලේ නම් අසම්බෙ න

ඇනැම්විට මහල්ලෙක් පවසාය මෙ සේ
ධවර ඔහු දුටිමු මහමාදුදයරු සේ
හදගමතින් පිසිනා තණන පිණ්රු සේ
හිරුගමුවතුවස් තණබිම්හි කඳු සේ

අපමණ උසදරණගත් පැරණි මුදු'ම ල
සෙලවෙන අගපෙනෙන ඔබ 'බීව්' රුක මු ල
මැදහත් සිතින් වැතිරී මැදහත් කා ල
බලා නෙතු නොඇදෙවෙන ගඩාහෙන ඇ ල

කාත්නැති කෙනෙක් නැත ගිහිගෙයි දුකි ති
උවතුවෙක් නොහොත් පැතුලද නොලද මෙ ති
අපහස හෝ නැමී හිස මැලවී දුකි ති
අර වන අසල සරනේ තොල් මතුරම් ත්

නුදුටුයෙම් දිනක් එපුරුදු සෙල් මුදු න
නුදුටිම් ලන්දු හෝ රුකසල මනවඩ න
තව දිනක් පැමිණි එදිනත් ඇල අසි න
තණබිම වනපෙදෙස ඒ නොසිටි පෙර මෙ න

පසුදින පෙලහරින් දුක්යි ගයන තී සි
ඔහු ගෙනයනු දුටිමු දෙව් මැදුරු මග ලෑ සි
අරකටු ඝසයට ගලකොටු පබද ර සි
ලංවී කියවන්න (ඔබ අකුරු දන්නෙ සි)

සොහොන් ලිපිල්ල.

මිහිකත තුරුල්ලේ තම හිස තබාග ත
සිරියස නොහඳුනන සගයෙක් මෙහි නිද න
සාදරණ සතර ඔහු දිළිඳු කුල ගැ න
නොසිපී තම සතුසි සන්කල දුම න

සිතුද්‍රගම්ණෙක සරි දුනි මහදු න
දෙවියෝ ඔහුට ඒ සා මහ තෑගි දු න
දියහැකි සියල-කඳුලක්-දුගිනට දුන් න
තිළිණ දෙවි මිතුරුවී මනදෙළ පිරු න

වැඩිදුර නොසොයනු ගෙළිකරනුව මොහු ගේ
කුසල් නොදුනකල අකුසල් එකවා ගේ
පතමින් වෙව්ලුමින් වනතෙක් විබා ගේ
හද මැඳුරේ වෙසෙති දෙවිපිය තුමා ගේ

The Present State of the Sangha.

වර්තමාන සඞ්ඝරත්නයේ සවභාව.

සඞ්ඝරත්නය යනු සකලලෝක ශ්‍රීම්ඞකරවූ සර්වඥයන් වහන්සේවිසින් දේශනාකරවදාළ සපර්‍යාප්තික නවලෝකො ත්තර ශ්‍රීසද්ධර්මානුගතව සුපිළිපන් ශ්‍රාවක පරම්පරාවේ. එය මේකාලයෙහි අතීත සඞ්ඝරත්නය වර්තමාන සඞ්ඝරත්න යයි දෙකක්කොට සලකනුලැබේ. එහි අතීත සඞ්ඝරත්න යවශයෙන් පෙරවිසූ ප්‍රතිසංවිද ප්‍රාප්ත මහරහතුන් පමන් ලඞ්කාශාසන ශ්‍රී භාරෝද්වහනයකල මාහිමිවරයන් සලකති. ස්වදෙශීය රාජවිපර්‍යාසාදීන් රාජරාජ මහාමාත්‍යාදීන්ගේ ශාසනාභිවෘද්ධිදායී ක්‍රියාවන් පිළිබඳ උපකාර දිය නැතුවයාමෙන්ද, ඒ හේතුවෙන් සඞ්ඝරත්නය පිළිබඳ ප්‍රතිපත්‍යාදීන් පූරණයද දුෂ්කරභාවයට පත්වූයෙන් ක්‍රම යෙන් සිහිපැවිදි උතුමන්ගේ ශ්‍රද්ධාප්‍රඥාදී ගුණධර්මපරිහානිය සිදුවීයයි සලකමු. ශ්‍රද්ධාප්‍රඥාදිගුණධර්ම පරිහානියෙන්ම වර්ත මාන සඞ්ඝරත්නය ගැණ ලෙව්හි සැලකීම ඉතාඅඩුවීතිබෙනු

පෙණේ. අපේ සඞ්ඝරත්නයේ ගෞරවය ආරක්ෂාවනලෙස
ක්‍රියාකිරීමේ ශක්තිය ප්‍රභූ බෞද්ධයන් හා නායකානුනාය
කාදී ප්‍රභූ භික්ෂූන්වහන්සේද පිළිබඳව පවතී. එහෙත් එබඳු
ශක්තියකින් යුක්ත යුක්තව ක්‍රියාකරන උතුමෝ අපරට
ඉතාවිරලව දක්නාලැබෙති. මෙසේවීමෙන් වර්තමාන සඞ්ඝ
රත්නය කෙරෙහි ප්‍රසාද ජනනය කරවීමේ ශක්තිය අතී
ශය හීනවපවත්නා බව කිවහැකිවේ. අපේ බෞද්ධසමය
සහ නිරවද්‍යධර්මශාස්ත්‍රාදීයද මේතාක්ම ආරක්ෂාකර වදාරන
උත්තමයෝනම් සඞ්ඝරත්නයේ භික්ෂුහුමවෙති. සඞ්ඝරත්න
යේ ශාස්ත්‍රාගම ශාසන මමාරක්ෂණය යථාකාලයෙහි ඇති
නොවූයේනම් අද ශාසනයත් ආගමත් ජාතියත් පිරිහී අව
සානය. මෙසේ ලෝකශාසනාභිවෘද්ධිය පිණිස අත්‍යාවශ්‍ය
කව පැවති සංඝරත්නය පිළිබඳ දැනුදු ප්‍රතිසංස්කරණ
යක් කරවීමට තරම් කාලයක්වතිබීම හාස්‍යය සංවේග
ජනකව පවතීමය. අප ගෘහස්ථ ප්‍රභූවරයෝ සඞ්ඝරත්නය
ගැනසාපේක්ෂකව ක්‍රියාකරත්නම් සඞ්ඝරත්නය පිළිබඳ
ගෞරව යථාවිධීන් යළිදු ඇතිකරලියහැකිවේයයි සිතමු.
බෞද්ධ මහරජවරුන් හා සඞ්ඝරත්නයේ පැවති අන්‍යොන්‍ය
සම්බන්ධතාවයෙන් ශාසනය යම්සේ දියුණුවූයේද එසේම
ඒදෙපක්ෂයේ අන්‍යොන්‍ය සම්බන්ධ විරහයෙන් පිරිහීමින්
වන්නේයයි සැලකියහැකිවේ. පෙර මහරජවරු ස්වකීය
රාජ්‍යයේ නානාවිධ කෘත්‍යභාරය තමාකෙරෙහිම පැවරී
ඇතත් දවසට දෙවරක් වෙහෙරට පැමිණ බුදුන් දහම්
සඟුන්වැඳ සඞ්ඝයාගේ ආසුවිහරණාදීන් විචාරමින් සොය
මින් බලමින් ස්ථානපාලනය ප්‍රත්‍යය සන්තර්පණාදීන් භික්ෂූ
න්ගේ ශාසනිකක්‍රියා කරගැනීමට එහෙයින් සඞ්ඝගෞර
වය ආරක්ෂාවීමටත් අතිශයාධාර කරමින් ලෝකශාසනාභි
වෘද්ධි වර්ධනයෙහි යෙදී සැදී විසූහ. එහෙයින්ම දුශ්ශීලපාපි
ශ්‍රමණ ප්‍රතිරූපීන්ගේ ලාමක ක්‍රියාවලින් හෝ වෙනයම්
හේතුවකින් හෝ සඞ්ඝරත්නයේ තත්වය කිසිවෙක් පාත්වශ
යෙන් නොසැලකුවේය. නමුත් වර්තමාන අපේ සඞ්ඝරත්නය
පොළවටතිකාර හොරමැරයන් ගුරුවරයෙකු නැතිව
තමතමන් පැවිදිවීමෙන්ද ආගමේ නියමිතපරිදි, නාතිදීර්ඝ
නාති හ්‍රස්ව නාති කෘෂ්ණතාදී දෝෂයන්ගෙන් විනිර්මුක්ත
වූ යහපත් කුලදරුවන් මනා පරීක්ෂණයෙන් තුන්වසක්

පමණ මහා ආශ්‍රයෙන් මහාසේ සුවචවූ ශික්ෂාකාමී වූවෙක්ද නැත්දැයි කිසිසේත් නොසොයා ස්වකීය පිරිස්බලය කවර කාලකණ්ණී පිරිසකින් නමුත් ස්ථිරවුවොත් ඇතැයි සැල කීමෙන් නොමනා අය පැවිදිකිරීමෙන්ද ගිහින්විසින් කළ යුතු ප්‍රත්‍යාදී සියලු සත්කාරවිධින් ඒ ඒ භික්ෂූන්ටම කරගැන්ට ඉඩහැර මන්දෝත්සාහීවූ දායකපිරිස් ඇතිවීමෙන්ද ඒ දායකවරු සංඝරත්නය පිළිබඳ සාදරගෞරවයක් නූපදවා ඉතා පහත්කොටසක් වශයෙන් නොසැලකීමෙන් ශ්‍රමණ ප්‍රතිරූපීන්ගේ අධර්මක්‍රියා හේතුවෙන්ද ප්‍රතිපත්ති ශාසනය ලිහිල්කොට සැලකීමෙන්ද ගෘහස්ථයන් ආගම ශාස්ත්‍රඥත විධිනොපායඥත ධර්මශ්‍රවණාදියෙහි නොයෙදීමෙන්ද යනාදී නොයෙක් කරුණුවලින් අපේ සංඝරත්නය ක්‍රමයෙන් පහත්බවට ගමන්කරනුදක්ම සංවේග ජනකමය.

ඉංග්‍රීසි ආදී භාෂාන්තරඥානයෙන් යුක්තවූ ඇතැම් නීතිඥ වෛද්‍ය ශාස්ත්‍රඥාචාර්‍යාදීන් අහංකාර පරවශවූ අඥාන මනුෂ්‍යයෝ ආගමනම් නූගතුන්ට පමණක් ප්‍රයෝජනය අපවැන්නන්ට ආගමක් නැත සංඝරත්නාශ්‍රයෙන් වෙසෙසක්මුත් වැඩක් නැත්තේයයි කියමින් සිතමින් තමන් උසස්බවත් සඟරුවන පහත්බවත් ප්‍රකාශකිරීමෙන් නූගතුන්ගේ ශාසනාලයත් හීනකරවීමත් අපේ සංඝයාවහන්සේගේ වර්තමාන තත්වයට අතිශයාධාරව පවතීයයි කීම මැනවැයි සිතමු. මේආදී කරුණුවලින් සලකාබලනකල අපේ සඟරුවන මහා තැනකට පමුණුවාලීමෙන් ශාසන ස්ථිතිය පිණිස ක්‍රියාකරවීම් අපගරුතර මහා නායකානුනායකාදී මාහිමිවරයන්හා ප්‍රඥාබෝධයන්ගේත් අන්‍යොන්‍ය සම්බන්ධතාවයෙන්ම ආරම්භකිරීම කාලොචිතයයි සලකමු. බෞද්ධාරක්ෂක සභාවආදී බෞද්ධසමිති මගින් පණ්ඩිත ස්ථවිරයන්වහන්සේලාගේ අනුශාසනාපරිදි ශාසනාභිවෘද්ධිය පිණිස ක්‍රියාරම්භකරනු ලැබේනම් යලිත් අප වර්තමාන සංඝරත්නය තත්වය ගෞරවස්ථානයට පත්වේයයි විශ්වාසකරම්හ.

N. H. SIRISOMA.

College Form.

HEAT.

උෂ්ණය.

සූර්යාලෝකය වැටෙන ස්ථානයක හෝ ගිනි උදුනක් ලඟ හෝ සිටියහොත් අපට උෂ්ණය දැනගන්ට ලැබේ. මෙබඳු උෂ්ණය අපට

1. සූර්යයාගෙන්ද,
2. රසායන ක්‍රමයන්ගෙන්ද,
3. යන්ත්‍ර ක්‍රමයෙන්ද,
4. විදුලි බලයෙන්ද,
5. පෘථිවි ගර්භයෙන්ද,
6. ද්‍රව්‍යයන්ගේ ස්වභාවවිපර්යාසක්‍රමයෙන්ද,

ලබාගන්ට පුලුවනවේ.

සූර්යාගෙන් ලැබෙන්නාවූ රශ්මිය අනිකුත් සියලුම රශ්මින්ට වඩා අපට ප්‍රයොජනවත්වේ. සියලුම වෘක්ෂ ලතාදිය සූර්යරශ්මිය හේතුකොටගෙණ වැඩේ. එහෙයින් සූර්යරශ්මිය ආහාරයන් සපයාදෑණීමට අපට අත්‍යනොපකාරීවේ. සුලඟ, වඩදිය, බාදිය හා වර්ෂාව සූර්ය රශ්මිය කාරණකොටගෙන සිදුවෙත්.

රසායන ක්‍රමයන්ගේ පිළිවෙලට උෂ්ණය ලබන්ට අපට පිලිවන් වන්නේ අඞ්ගාර වායුව (Carbon) අම්ලකර වායුව (Oxygen) හා මිශ්‍ර කිරීමෙනි. ඊටත් වඩා බලඇති උෂ්ණයක් අම්ලකර වායුව, ජලකර වායුව (Hydrogen) හා මිශ්‍ර කෙරීමෙන් ලබාගන්ට පුලුවන. අපේ ශරීරය තුල තිබෙන්නාවූ උෂ්ණත්වය අම්ලකර වායුව ආහාරයන් හා මිශ්‍රවීමෙන් සෑදෙන එකකි.

යන්ත්‍රක්‍රමයෙන් ලබන්නාවූ උෂ්ණය ඝර්ෂණයෙන් (molecular friction) සෑදේ. එක් ලී කැබෙල්ලෙක්හි සාදනලද සිදුරක අනිකක් බහා කරකැවීමෙන් ගින්නක් හටගන්නබව බොහෝදෙන දන්නාවූ කාරණයකි. ගිනිපෙට්ටි සාදන්ට ප්‍රථම මිනිසුන් ගිනි ලබාගත්තේ "අග්නි පාෂාණ" නම් ගල් එකට ගැසීමෙනි,

මෙපරිද්දෙන් බොහෝ ද්‍රව්‍යයන් එකිනෙකෙහි ගැටීමෙන් උෂ්ණය ඇතිකරවිය හැකිය.

විදුලිබලය ස්වභාවෙන්ම උෂ්ණ දායකයි. විදුලි රථයෙන් ගමන්කරන්නෝ බොහෝවිට විදුලි කම්බි සවිකරණලද ස්ථානයන්ට තුදුරුව සිදගැනීමෙන් ඒ උෂ්ණය විදගනිත්. එහි බලය වැඩිවූනත්හි ඔව්හු පීඩාද ලබත්.

පෘථිවි ගර්භයේ තිබෙන්නාවූ උෂ්ණය හේතුකොට ගෙන ගිනිකඳු හා උණුදිය උල්පත්ද හැදෙත්.

හිම කැබෙල්ලක් දියවීමට උෂ්ණය උවමනාවේ. එමෙන්ම ජලය හිමට පෙරළීමෙහුත් උෂ්ණය ලබාගත හැක්වේ. ජලය සෑදී තිබෙන්නාවූ ක්‍ෂුද්‍ර ද්‍රව්‍යයන්ගේ බලය (atoms) ඝන ද්‍රව්‍ය සෑදී තිබෙන්නාවූ ක්‍ෂුද්‍ර ද්‍රව්‍යයන්ගේ බලයට වැඩිවෙ. යම්කිසි අන්දමකින් ජලය සෑදී තිබෙන්නාවූ මේ ද්‍රව්‍යයන්ගේ බලය අඩුකරණලද්දේ නම් ජලය හිමට පෙරළේ තේවතුර කෝප්පයකට දමනලද සීනි දියවීමට තේවතුර එක් ප්‍රමාණයකට උණුසුම්ව තිබිය යුතුයි. ඒ තේවතුර යම්කිසි අන්දමකින් ඒසි ප්‍රමාණයට උණුසුම් නැතහොත් සීනි දියනොවේ

මෙආදී නොයෙක්ප්‍රකාරයෙන් ලැබෙන්නාවූ උෂ්ණය ද්‍රව්‍යයන්ට ඇතුල් කෙරීමෙන් එම ද්‍රව්‍යයන්ගේ

1. ප්‍රමාණය වෙනස්වීමද
2. අභ්‍යන්තර බලය වෙනස්වීමද
3. ඝන ද්‍රව්‍ය දියාරුවීම් ආදී ලක්‍ෂණවෙනස් වීමද
4. ශීතොෂ්ණ භාවය වෙනස්වීමද

යනාදී අනේකවිධ පරිවර්තනයෝ සිදුවෙත්.

උෂ්ණය ඇතුල් කරණලබන ද්‍රව්‍යයන්ගෙන් වැඩි කොටසක් අයම් එතරින් වෘධවේ. දුම්රිය මාර්ගයේ සවිකරණලද යකඩ පීලි අතරේ ස්වල්ප අවකාශයක් තබා තිබෙන්නේ මේ වෘධිය සලකාගෙනයි. යමෙක්කරත්ත රෝදයකට පට්ටමක් සවිකරන කල්හි එය ගින්නේ ලා රත්කර රෝදයට බුරුලෙන් සවිකරයි. මෙය මෙසේ සලකැක්කේත් යථොක්ත වෘධිය හා එය නැතිකිරීමෙන් වන්නාවූ ඌනතියද හෙතුකොටගෙනයි. මෙය



THE MEMBERS OF THE SINHALESE LITERARY UNION 1920.

රිද්දෙන්ම සමුද්‍රයේ දියවැල සෑදීමටද (ocean currents) චණ්ඩ මාරුතාදී අනෙකවිධ සුලං සෑදීමටද උෂ්ණය හේතුභූතවේ.

යටකී කරුණු සිදුවන්නේ ද්‍රව්‍යයන්ගේ අභ්‍යන්තර ධාතුන්ගේ (constituents) පැතිරීමද හැකිලීමද හේතු කොටගෙනයි. කරත්ත රෝදයේ පට්ටම සිසිල් කරන වාත් සමගම එහි ඇත්තාවූ අභ්‍යන්තර ධාතුහු හැකිලෙත්. එයින් පට්ටම කුඩාවීම කරණකොටගෙන රෝදය හාත් පසම සවිවයෙන් සිටගනී. යම් ගොඩනැඟිල්ලක බිත්ති යක් ඇලවුනොත් යකඩ කූරක එක් කොනක් බිත්තියේ ඇලය ඇති පැත්තට සවිකොට අනිත් කොන බිත්තිය සමග අනිත් පැත්තේ සිටුවනලද ඉතා සවි ඇති යකඩ කනුවකට ඉස්කුරුප්පු පෙත්තකින් සවිකරණුලැබේ. ඊට පසු යකඩකූර රත්කරනු ලැබේ. පළමු දක්වූ පරිද්දෙන් උෂ්ණය ලැබීමෙන් ද්‍රව්‍යයන්ගේ පැතිරීම ඇතිවෙන බැවින් යකඩකූර සවල්පයක් දික්වේ. එකල ඉස්කුරුප්පු පෙත්ත කරකැවීමෙන් වැඩිවූ හරිය පිටපැත්තට ගනුලැබේ. මෙයින් බිත්තිය කෙලින් සිටී.

ද්‍රව්‍යයෝ වනාහි ඝනරූප, ද්‍රවරූප, වායු රූපයයි (solid, liquid, & gaseous states of matter) තුන් ආකාරයකට බෙදෙත්. ඝන ද්‍රව්‍යයක් ද්‍රව රූපයකට පෙරළීමට එක් ප්‍රමාණයක උෂ්ණය උවමනාවේ. හිම කැබෙල්ලකට උෂ්ණය ඇතුලත්කලොත් එය ජලයට හැරේ. මෙසේ ලබනලද ජලය තවදුරටත් උණුකිරීමෙන් වායුවට පෙරළිය හැක්වේ (will vapourise). මෙයින් පෙන්වන්නේ උෂ්ණය හේතුකොටගෙන ඝන ද්‍රව්‍යයක් පළමුකොට ද්‍රව රූපයටද ඉන්පසු වායු රූපයටද පෙරළියහැකිබවයි.

ශීත ජලය ඇති භාජනයකට අතලුවහොත් එය සිසිල් බව අපට හැගේ. ඒ ජලයට උෂ්ණය ඇතුලත්කලොත් එය උණුසුම්වේ. මෙසේ ලබන්නාවූ උෂ්ණයට ස්වභාවික ශාස්ත්‍රයෙහි ශීතොෂ්ණයයි (specific Heat) කියනුලැබේ. රත්කරනලද යකඩ කූරක් ජලයෙන් යුත් භාජනයක ලූවහොත් යකඩය සිසිල්බවද ජලය උණුසුම්බවද අපට දැනෙත්,

එය එසේවන්නේ යකඩයෙහි තිබුනාවූ උෂ්ණය ජලයට පැමිණීමෙනි. එකල්හි යකඩයෙහි තිබෙන ශීතොෂ්ණ භාවය අඩුවීමද ජලයෙහි ශීතොෂ්ණය වැඩිවීමද වේ.

H. A. SILVA
Matric. Form.

Religious Instruction in Schools.

පාඨශාලාවන්හි ආගම ඉගැන්වීම.

දැනට ලක්දිව ඉංග්‍රීස් සිංහල දෙමළ පාඨශාලා දහස් ගණනක් ඇතත් ආගම ධර්මය උගන්වන්නාවූ පාසැල් ඉතා විරලවෙති. ශිල්ප ශාස්ත්‍රයන්හි කෙතරම් දැනීමක් ඇතත් යම්කිසි ලබ්ධියක නොපිහිටියේ නම් ඒ තැනැත්තා වන යෙහි ගමන්කරණ අන්ධ හස්තියෙකු මෙනි. මන්ද? අන්ධ හස්තියා වනයෙහි ගමන්කරනනේ ඇල දොළ ආදීයෙහි වැටීමෙන් හා රුක්මුල් ආදියෙහි සැපීමෙන් බොහෝ පීඩා විඳියි. එමෙන් ශාස්ත්‍රඥතයෙන් යුක්තවූ මනුෂ්‍යයා පවා මොහාන්ධකාරය හෙතුකොටගෙන ක්‍රියා නමැති මාර්ගයෙහි යහපත් අන්දමින් ගමන්කරන්ට අපොහොසත්ය. තිරිසන් ගත සත්වයා සහ මනුෂ්‍යයා අතරත් තිබෙන එකම වෙනස නම් මනුෂ්‍යයා නුවණින් ක්‍රියාකිරීමයි. එබැවින් එය ශිල්ප ශාස්ත්‍ර බලයකින්ම නොකලහැකිය. ඊට අවශ්‍යයෙන්ම වූව මනා එකම මාර්ගය නම් ධර්මමාර්ගයයි. ආගමකෙරෙහි විශ්වා සයක් නොමැති තැනැත්තා භය ලජ්ජා දෙකින් විරහිත කෙනෙක් වියහැකිය.

කරන කලට පව් මිරිය මී සේ
වි දින කලට දුක් දැඩිවිය ගිනි සේ
ඇදින එපව් දුරලනු උප දේ සේ
නු දුන මැනවි තුන් දොර අව කා සේ

යනුවෙන් කරණ කලට මීපැනිමෙන් මිහිරිවූ, විඳින කල්හි ගිනිමෙන් දහ ඇති, පාපකර්මයන්ගේ උත්පත්ති ස්ථානය වන කායවාක්මන යන තුන්දොර අගුල් දැමීමට තිබෙන එකම යතුර නම් ආගම ධර්ම ඉගැන්වීමයි. එබැ වින් සියලුම මවපියවරු තම දරුවන්ට ආගමධර්මය ඉගැන්

වීමට තරමේම සිත තබාගතයුතුයි දැනට ලක්දිව වැඩිවශයෙන් ජීවිකාවෘත්තිය කරගැණීම පිණිස සවකීය භාෂාව පවා ඉගෙණනොගෙණ ඉංග්‍රීසි ඉගෙණීම පිණිස ආගම යන අකුරු තුන පැත්තකින් තබා බෞද්ධ කුලදරුවන් ක්‍රිස්තියානි පාඨශාලාවන්හිද මහමත් භක්තිකයන් බෞද්ධ ශාස්ත්‍රශාලාවන්හිද ඉගෙණීමට යොදවත්. ක්‍රිස්තියානි පාඨශාලාවල ශිෂ්‍ය සංඛ්‍යාව වැඩිවශයෙන් බෞද්ධ භක්තිකයන්ගෙන් යුක්තවූවද ක්‍රිස්තියානිය විනා බෞද්ධාගම කෙසේ ඉගැන්වියහැකිද? එමෙන්ම බෞද්ධ පාඨශාලාවන්හි බුද්ධ ධර්මය විනා අන්කිසි මිථ්‍යාආගමක් ඉගැන්විය නොහැකිය. මීට කටයුතුව තිබෙන එකම ක්‍රියාව නම්, ඒ ඒ ලබ්ධි ඇත්තවුන් ඒ ඒ පාසැල්වලට යැවීමයි.

ආගම යන්නෙහි සංක්ෂෙප තේරුම නම් පැමිණීමයි. කුමකට පැමිණීමදයත්, සත්‍යයට පැමිණීමයි. අසත්‍යයක් විනම් ඊට දුක්විපාක ඇතිබව කියනුම කවරේද? තම ආගම කෙරෙහි ඇල්මක් නොමැති අය ආත්ම ගෞරවය කෙරෙහි ඇල්මක් නොමැතිවෙත්. මන්ද? තම ජීවිතය නිසිමග ගමන්කරවන්නේ ආගමයි, ආගම දායාදයක්මෙන් තම් දරුවන්ට නොදියයුතුයි. එසේනමුත් ළදරු අවස්ථාවෙහි ඔවුන්ට සතුටු ආගමක් වැළඳගැනීමට ඉඩහැර තැබීම හාත්පසින් වැරදි ක්‍රියාවකි. මන්ද? එසේ කිරීම නිතුවක්කාර වීමට ප්‍රධාන මාර්ගයයි. එමනිසා තමතමන්ගේ විශ්වාසය පිට පවත්නා යම්කිසි ආගමක් ඇතිනම් එය තම දරුවන්ට පුරුදු පුහුණු කිරීම තමන්ට අයිති ක්‍රියාවකි. දෙවනුව ඔවුන්ගේ විශ්වාසය වෙනස්කරගන්ට වුවමනානම් එසේ කිරීම ඔවුන්ට භාරවූ ක්‍රියාවකි.

"නීචාඃ කලහමිච්ඡන්ති ධර්මමිච්ඡන්ති පණ්ඩිතාඃ" යනු ආප්තොපදෙශයි මෙහි අදහස ගුණධර්මවලින් අඩුඅය කොලාහල කැමැතිවෙති. පණ්ඩිතයෝ ධර්මය කැමැතිවෙති. එය එසේවීමට හෙතුව නම් මලේ සුවඳ දන්නේ බඹරාය කීවාක්මෙන් ඉගෙණීමෙන් තැන්පත්වූ නැනැත්තා ලෞකයෙහි සත්‍යාසත්‍ය සෙවීමෙහි පොහොසත්වෙයි, අනිකෙක් අපොහොසත්වෙයි.

දැනට ලෝකයේ පැතිරීගෙනයන බොහෝ දුශ්චරිතයන්ගේ මුල් හෙතුව ආගම ධර්මය නොදැනීමයි, මන්ද?

ශාස්ත්‍රඥානයකින් අභ්‍යන්තරයෙහි සංවරභාවයක් ඇති කරදේයයි කිසිසේත් නොසිතියහැකිය. ඊට කාරණයනම්, ඥානවන්ත පණ්ඩිත මනුෂ්‍යයන්පවා ඇතැම්විට අතිශයින්ම දුශ්චරිතයෙහි ගැලී තිරිසනුන්මෙන් ක්‍රියාකරණබව පෙණේ. ආගම ධර්ම්‍ය උගත් තැනැත්තා ශාන්ත ගතිඇති, මෛත්‍රී සහගත චෙතනාවෙන් යුක්ත, සාධාරණ කල්පනා ඇති සත්පුරුෂයෙක් වීම ස්වභාවකි. එමනිසා ආගම ධර්මය ඉගෙණීම උචිතනාබවට මෙය කදිම සත්‍යයෙකි. තවද වෙන අන් ඉගෙණීම් ආදියකින් නොලැබියහැකි උත්තම සැපයක් ආගම ධර්මය ඉගෙණීමෙන් ලබන්ව උලුවන්වන බැවින් කුඩා කාලයේ පටන්ම මෙය අවශ්‍යයෙන්ම ඉගැන් වියයුතුයි.

පාඨශාලා ක්‍රමයකින් ආගමික තත්වය තිසියාකාර උගන්වාලිය නොහැකිය. මක්නිසාද? ආගමක් නම් සලු කාලයකින් ඉගෙණගත නොහැකි ධර්මකොඨාශ රාශිය කින් යුක්තවූ එකකි. එමනිසා මේ ක්‍රමයෙන් ඊට කටයුතුව තිබෙන එකම ක්‍රියාව නම් එබන්දක් නොමැතිව ඉගෙණී මෙන් පිඥුකර ගැනීමට මාර්ගය පාදදීමයි. එසේ කිරී මෙන් එහි ඇති රසය දැනගත් තැනැත්තා දියුණුකරගැනී මට පයත්නකිරීම කියනුම කවරේද? මෙසේ කිරීමට සුදුසු ප්‍රසථාවනම් ලදරු අවසථාවයි.

ඊට කදිම ආපෙතාපදෙශයක් නම් මෙසේය

යනානවෙ භාජනෙ ලග්නඃ සංසකාරො නාන්‍යථා භවෙත් යනුවෙන් පිලිස්සීමට මත්තෙන් මැටි කලයෙහි මල්වැල් ආදි යමක් ඉරවූ ආදි යමකින් සූරා කැටයම්කරණ ලද්දේද එය කලය පුලුස්සා අවසානවූ කල්හිත් නොමැ කෙන්නාක්මෙන් ලදරු අවසථාවෙහි යහපත්වූ හෝ අයහ පත්වූ හෝ යමක් පුරුදුවූනිනම් එය වෘධ අවසථාවෙහි නොමැකී පවතීය යනු එහි සංක්‍ෂෙප අදහසයි.

ඇතැම් අය ධර්මය ඉගෙණීමට හා පිළිපැදීමටත් මහළු අවසථාව පැමිණෙනතුරු බලාසිටිති. මෙය සිනහවට කරු ණකි. මක්නිසාද? සත්වයන්ගේ මරණය කාලසීමාරහිත බැවිනි. තවද, තරුණ අවසථාවෙහි ශරීරබලයද ඥානශක් තියද තිබියදී නොකලහැකි ආගමානුකූල කටයුතු වය සින් දිරාගියකල්හි කෙසේ කරණු හැක්කේද? නොහැක් කේමැයි. එබැවින් ධර්මයෙහි හැසිරීම අප්‍රමාදව කලයුතුයි.

T. J. C. PEIRIS.
College Form.

Hail ! Alma Mater.

ආනන්ද අභිනන්දන.

මුළුලොව දනමනන න්ද, කරවන සව්සිරියෙ න්ද,
සිරිලක කිතුදද බැ න්ද, අගපෙදෙ සේ
අන් සත්සැල් අතුරෙ න්ද, **සත්සැල ඒ ආන න්ද.**
අගතැන් සුපිහිටියෙ න්ද, තිසි විල සේ
පෙරපර බස් දනුමෙ න්ද, මිහිබට සුරගුරුමෙ න්ද,
ගුණදම් නිති රැකුමෙ න්ද, සියපණ සේ
සිරිලක දන මනකු න්ද, පොබයනු සිසිඅඳුරි න්ද,
එ ඇඳුරු මැති හැමසන්ද, දින සැප සේ

කිතුගොසපැතිරීමෙ න්ද, සිසුකැලබිහුපත්න න්ද,
සිප්මුවරද ලැබුමෙන්ද, සිතුසැපි යේ
විකුමෙන ජයකොඩි බැන්ද, අවිදුන්ගේ එඩි බි න්ද,
මිසදිටුගනඳුරු සින්ද, ලනතුටි යේ
පරබස් ගැන මන බැ න්ද, සගගන පැමිණීමෙන්ද,
ඒ බස් ඉගෙනීමෙන්ද, මන අපි යේ
මේ ඇ නොක ගුණයෙන්ද, ලක සෙන සැලසීමෙන්ද,
සත්සැල ඒ ආනන්ද, රටවපි යේ

අප සිය දූ පෙර කා ල, සිරිත් සිහල බූපා ල,
වැඩුමට යලි සිතූ අල, මිතු සුද නා
සියබස දනුමට ලෝ ල, කව්තළ ඉතිහාසා ල,
වඩන සිසුන්තුල බාල, නිසිලෙසි නා
සියරටවෙන හැමකා ල, සග බුදුසමයට ආල,
වැඩුමෙන් නිති ගිහිසීළ, රැකි බැති නා
කීමට සත්ගල ලීල, ගෙතුවෙ මෙකව් මල්මාල,
තුටින විසින ගුණපාල, කිව්බසි නා

E. W. G.

As Others See Us

අපේ විද්‍යාලය ගැණ අන්‍යයන්ගේ අදහස්.

මෙහි පහත දක්වන වාක්‍ය සිංහල ප්‍රවෘත්ති පත්‍ර කීපයක තිබුණ කතෘවාක්‍යවලින් උපුටාගන්නාලදි.

1920 ජූලි 20 දින දිනමිණ පත්‍රයේ මෙසේ කියාතිබේ.

ලංකාධරණීතලයෙහි අද පවත්නා ඉතා විශාල විද්‍යාලය මෙයයේ. ලාංකිකයන්ගේම මූලිකත්වය හා ආචාර්‍ය්‍යත්වය ඇතුව පවත්වනු ලබන මහා ශාස්ත්‍රශාලාවත් මෙයමැයි. ස්වදේශීන්ගේම ප්‍රධානත්වයෙන් ඔවුන් විසිනම පාලනයකරනු ලබන විද්‍යාලයක් කෙතරම් දුරට සඵල වන්නේදැයි දකීමට බොහෝ දෙනා ආශාවෙන් සිටිති. එබැවින් ආනන්ද ශාස්ත්‍ර ශාලාවේ දියුණුව ලාංකිකයාගේ ගෞරවය සංරක්ෂණවීමටද කාරණයක් වෙයි......ශිෂ්‍යයන් ඉතා ස්වල්ප දෙනෙකු ඇතුව ආරම්භකල ආනන්ද ශාස්ත්‍ර ශාලාවෙහි අදදවසේ ශිෂ්‍යයෝ දහසක් ඉගෙනීම ලබත්. මහා ප්‍රතිපත්ති ඇතුව අවංකාධ්‍යාශයෙන් ආරම්භකරන වැඩ සාර්ථක භාවයට පැමිණෙන අයුරු බැලිය යුතුයි. ආනන්ද ශාස්ත්‍රශාලාව පිළිබඳ ගතවර්ෂයේ වාර්තාව අතිශය තුෂ්ටිජනක ප්‍රවෘත්තිවලින් සංයුක්තව තිබේ............... ආනන්දශාස්ත්‍රශාලාව පාලනයකරගනයන ප්‍රශස්ත ලීලාව වර්ෂයක්පාසා ප්‍රසිද්ධවන වාර්තාවලින් මොනවට හැඟේ. එහිශිෂ්‍ය සංඛ්‍යාව මෙන්ම ආචාර්‍ය්‍ය පංක්තියද දිනෙන්දින දියුණුවන බව පෙනේ ශාස්ත්‍රශාලාවේ ප්‍රධාන මහතා විසින් එහි ආචාර්‍ය්‍යවරයන්ගේ වැටුප් වැඩිකිරීමේ යෝග්‍යතාව පෙන්නුම්කරන ලද්දේය. ගුරු වැටුප් වැඩිකිරීමේ ප්‍රශ්නය ආණ්ඩුව විසිනුද මහජනයා විසිනුත් තදින් කල්පනාකරගන යන මේ කාලයෙහි ශාස්ත්‍රශාලාධිපතීන්ගේ අදහස් මෙසේ පහල කිරීමද ප්‍රයෝජනවත් කොට සලකම්හ. ආනන්ද ශාස්ත්‍රශාලාව විශාලකිරීම සඳහා උවමනාකරන ගොඩනැගිලි තැනීම සඳහා

උවමනාකර තිබෙන මුදල සම්පූර්ණ කරගැනීමටත් එහි අභිවෘද්ධියට උපකාරවූ අන්‍ය කර්තව්‍ය සඵලකර ගැනීමට ලාංකික බෞද්ධ ජනයා ආධාර දියයුතුබව මෙයින් ප්‍රකාශ කර සිටිම්හ.

1920 ජුලයි 21 වෙනි දින ලක්මිණ පත්‍රයේ මෙසේ කියාතිබේ.

අද ලාංකීය බෞද්ධ මහජනතාවගේ ශ්‍රේෂ්ඨ ඉංග්‍රීසි මහා විද්‍යාලයවූ මෙම උසස් ශාස්ත්‍රශාලාව වූකලි ශාස්ත්‍රාචාර්ය ඩී. බී. ජයතිලක මහතාගේ ආචාර්යත්වය පැවති කාලයේ පටන් දිනෙන්දින දියුණු ස්වභාවයට පත්වූවාය. එසේවීමට අසහාය හේතුව ජයතිලක මහතා ආගමේ හා ජාතියේත් දියුණුව සලකා වැටුප් ගැන කිසිත් නොසලකා දිවා රාත්‍රි දෙක්හි මෙම බෞද්ධ විද්‍යාලයේ අභිවෘද්ධියම සලකා අනලස්ව විහෙසීව උත්සාහවීර්යයෙන් ක්‍රියාකිරීමයයි අපි නොමසුරුව ප්‍රකාශකරම්හ................. මේ උගත් තරුණ පී. ද ඇස්. කුලරත්න මහතාගේ පත්වීමෙන් පසු දිනෙන් දිනම මෙම විද්‍යාලය විස්මයාකාරයෙන් උසස්වූ දියුණුවකට අද පත්ව තිබෙන බැව් දැක්ම විශේෂයෙන්ම බෞද්ධයන්ගේද සාමාන්‍යයෙන් සමස්ත සිංහලයන්ගේද අමන්දානන්දයට උත්කෘෂ්ට හේතුවක්වනු ඒකාන්තමය. කුලරත්න මහතාගේ ප්‍රාරම්භ කාලයේ ශිෂ්‍ය සංඛ්‍යාව ඌනව පැවති නමුත් දැනට දහස (1000)කට අඩුනැති බවත් උපාධි නාමධාරි ආචාර්යවරයන් අටදෙනෙකුගෙන් සමන්විත බවත් දැක්ම ඇත්තෙන්ම කාගේවුවත් ප්‍රමෝදයට හේතුනොවන්නේද? වන්නේමය. කුලරත්න මහතාද පූර්වොක්ත ජයතිලක මහතා මෙන්ම වැටුප් ගැන නොසලකා ආගම සහ ජාතියත් ගැන ඇතිව පවත්නා තහවුරු යහපත් අදහසින් නොපසුබට වීර්යයෙන් ක්‍රියාකිරීම හේතුකොට ගෙනම අද මෙම විද්‍යාලය මෙතරම් උසස් තත්වයක පැවැත්වීම ගැන අපගේ සාදර ස්තුතිය කුලරත්න මහතා විෂයෙහි සතුටින් පිරිනමම්හ. කුලරත්න මහතාගේ මුළු ජීවන කාලයෙන් වැඩි කොටස මෙහි දියුණුව සඳහාම ගතකරන බැව් දැක්ම විස්මයජනකය. කුලරත්න

මහතාගේ වයස දෙස බලනකල එතුමාගේ මේසා
මහත් ක්‍රියාරම්භයේ ප්‍රතිඵල ඊටත් වඩා වයස්ගතව
නුවණැතියන්ට පෙනීයනු නිසැකමය. ශිෂ්‍යයන්ගේ
ඉගනීම අතින්ද හැසිරීම අතින්ද පැමිණීම අතින්ද
මහත් දියුණු ස්වභාවයක් ඇතිවී තිබේයයි පෙරවිද එහි
පැවති ත්‍යාග ප්‍රදානෝත්සවයේදී වැඩ බලන ලංකාණ්ඩු
කාරතුමා විසින්ද ප්‍රකාශකරතිබීමත් බෞද්ධ මහජනතා
වගේ සාතිශය සන්තුෂ්ටියට හෙතුවෙකි. එසේම ජූනියර්
සීනියර් මැට්‍රිකියුලේෂන් ආදී විභාගවලින්ද මෙම
විද්‍යාලයේ ශිෂ්‍යයෝ උසස්ලෙස සාමර්ථ්‍යය ලැබුවෝය.
මෙසින්ද මෙහි ඉගැන්වීමේ උසස් තත්වය කාටත් අව
බෝධ නොවන්නේද, වන්නේමය. මෙහි විශෙෂවශයෙන්
සිංහල භාෂාව උගැන්වීම ගැනත් එයින් ලැබිතිබෙන
ප්‍රතිඵල ගැනත් සලකා බලනවිට විශෙෂයෙන්ම මෙහි
ප්‍රධානාචාර්‍යතුමාට සියලු සිංහලයන් විසින්ම අකුටිලාධ්‍යාශ
යෙන්ම පැසසියයුතු බැව් කියම්හ. දැනට ශිෂ්‍යයන්ගේ
ඵාසු විහරණය සඳහා උවමනා කරන ගොඩ
නැඟිලි සඳහා රුපියල් 150000 ක් පමණ ඕනෑවතිබෙතත්.
ඊට ශිෂ්‍යයන්ගෙන් ලැබෙන මුදල් ගුරුවැටුප් ගෙවීමට
ප්‍රමාණය වනහෙයින් මීට වියදම්කරන්ට ගියහොත්
ගුරුවැටුප් ආදියට බාධා පැමිණෙන්ට බැරිනැත. එබැ
වින් ඒ සඳහා ලඞකාණ්ඩුකාරතුමා කීවාක්මෙන්ම් බෞද්ධ
මහජනතාවට ආයාචනාකිරීම යුතුබැව් අපිදු සිතපිණිස
කියම්හ. මෙම ශාස්ත්‍රශාලාවේ ශිෂ්‍යසඞ්ඛ්‍යාවේ ප්‍රමාණයට
ඉඩපාඩු මදබැව් කාටත් පෙණෙන කාරණයකි. එබැවින්
ලඞකා බෞද්ධයන්ට මහත් ආඩම්බරයක්ව පවත්නා මෙම
විද්‍යාලයේ දියුණුව ප්‍රාර්ථනාකරමින් මෙයිට අඩුපාඩුව
පවත්නා ගොඩනැගිලි ආදිය ගොඩනංවාගැණීමට සියල්
ලන් විසින්ම සාතිශය සන්තොෂයෙන් ධන ප්‍රදානය කළ
යුතු කාලය පැමිණතිබෙනබැව දැනුම්දෙනඅතරම එසේම
සැවුරුත් ඊට එකඟහෙලා ප්‍රමොද සිතින් ඊට ආධාරොප
කාර කරතැයි අපි සතුටින් බලාපොරොත්තුවම්හ. මෙම
විද්‍යාලය හෙතුකොටගෙණ මතු පරම්පරාව උගත් ශීලා
චාර සාධුගුණසම්පන්න ජාත්‍යාභිමානිලාෂී කොටසක්
වෙතැයි අපි සතුටින් බලාපොරොත්තුවම්හ,

1920 ජූලි මස 23 වෙනි දින සඳරැස පත්‍රයේ මෙසේ කියාතිබේ.

මේ (පී. ද ඇස්. කුලරත්න) ශාස්ත්‍රාචාර්‍ය්‍යතුමා විද්‍යාලයේ කාර්‍ය්‍ය පාලනය භාරගෙන ගතවූ දෑවුරුදු සමයෙය තුල මෙහි ඇතිවූ ආශ්චර්‍ය්‍යමත් අභිවෘද්ධිය වර්ණනා විෂයාතික්‍රාන්ත බව පෙණේ. දැනට විද්‍යාලයේ ශිෂ්‍ය සංඛ්‍යාව දහසක් බව වාර්තාවෙන් පෙණේයයි. එහෙත් මේ ශිෂ්‍යසමූහයාට නිසිසේ ඉගැන්වීමාදිය පිණිස සෑහෙන ප්‍රමාණ ගොඩනැගිලි නැතිවීම අභිවෘද්ධියට බාධාවක්බව ප්‍රධානාචාර්‍ය්‍ය තුමාගේ වාර්තාවෙන් ප්‍රකාශ වෙයි. ශාස්ත්‍රශාලාවේ ශිෂ්‍යයන්ට ක්‍රීඩා භූමියක් නැතිකමද මහත් පාඩුවකි. (තොබෝද ශ්‍රීමත් ග්‍රීම් තොම්සන් මහ ලේකම්තුමන් විසින් හරිශ්චන්ද්‍ර කියවීම් ශාලාවේ මුල්ගල තබන අවස්ථාවේදී අපශාස්ත්‍ර ශාලාවට ක්‍රීඩාභූමියක් නැතිමට බිම් අක්කර සතරක් දෙන්ට ආණ්ඩුව සූදානම් බව ප්‍රකාශකරනලදී. මුඩුබිමක්වූ මෙය පිළියෙළකිරීමට රුපියල්......................පමණ උවමනා බැවි මතක්කරමු, ආනන්ද සගරා කර්තෘ)......................මෙහි ශිෂ්‍යසංඛ්‍යාව ආශ්චර්‍ය්‍යමත් ලෙසින්ම වර්ධනයවන බැවින් සුදුසු ගොඩනැගිලි සපයා ගැණීම සඳහා බෞද්ධයන් උපකාර කටයුතුයි.

ලාංකික බෞද්ධයන්ගේ ප්‍රයොජනය සඳහා ප්‍රධාන නගරයේ පිහිටි බෞද්ධ විද්‍යාලය සියලු අංගයෙන් පරිපූර්ණ කරගැණීම අවශ්‍ය කාරණයකි. ඒ සඳහා විද්‍යාලයේ ආදි ශිෂ්‍ය මහතුන් විශෙෂයෙන්ද ලාංකික බෞද්ධයන් සාමාන්‍ය වශයෙන්ද උත්සාහවන්තව ක්‍රියාකටයුතුයි,

දැනට විද්‍යාලය අධ්‍යාපන පක්ෂයෙන් මෙන්ම ශිෂ්‍ය සංඛ්‍යාවෙන්ද ලංකාවේ කිසිම ශාස්ත්‍රශාලාවකට දෙවෙනි නොවන බැවින් මෙහි අන්‍ය අඩුපාඩු අප්‍රමාදව සම්පූර්ණ කරගැණීමට බෞද්ධයන් සහභාගීවියයුතුයි......................
අපේ ධනවත් බෞද්ධයන් මේ කාරණයෙහිදී පිටුනොපා ක්‍රියාකිරීමට සතුටුවෙතු නිසැකයි. මේ විද්‍යාලය යම් විටක

පරිහාණි පක්ෂය භජනය කලොත් ලංකාවේ විසිපන්ලක්ෂයකට අධික බෞද්ධ මහජනයාගේ වටිනාකම එදට ප්‍රකාශවනු නියතයි ශාස්ත්‍රාචාර්ය කුලරත්න මහත්මයාගේ නොපසුබට උත්සාහය විද්‍යාලයේ ආශ්චර්‍ය්‍යමත් දියුණුවට හේතුවනු නියතයි. බෞද්ධයන් ස්වකීය දරුවන්ගේ ධර්මවිද්‍යාවර්ධනයට ශක්ති පමණින් ආධාර කටයුතුයි. පොහොසත් බෞද්ධයන් තමන් සතු ධනයෙන් සෑහෙන කොටසක් මේ සඳහා පරිත්‍යාග කරන්නට උනන්දුවිය යුතුයි. මෙය මහානිශංසදායක උතුම් ක්‍රියාවක් මෙන්ම ලෝකාර්ථදායී උත්කෘෂ්ට ක්‍රියාවක් බවද සලකා ගතයුතුයි.

මේ මහා ශාස්ත්‍රශාලාවේ ආචාර්ය මණ්ඩලය අතිශයින්ම කාර්යක්ෂම භාවයෙන් ශ්‍රේෂ්ඨ ශාස්ත්‍රඥයන් ගෙන්ම යුක්ත බැව් ප්‍රකට කාරණයකි. ආචාර්ය පිරිසම ගණනින් හැටදෙනෙකි. විද්‍යාලයේ කණිෂ්ඨ පන්ති වෙන්කොට විශේෂ පාඨශාලාවක් මෙන් පැවැත්වීමට කරණලද යෝජනාව වටිනා එකකි. එයින් ශ්‍රේෂ්ඨ පන්තිවල දියුණුවට අවහිර නැතිව ක්‍රියාකිරීමට අවකාශ තිබේ. වණික් කර්ම ඉගැන්වීම සඳහා මේ ශාස්ත්‍රශාලාවේ පිහිටුවා තිබෙන පන්ති ගැණ විශේෂයෙන් ප්‍රසන්න භාවයට පත්වූ ආණ්ඩුකාරතුමා ඒ සම්බන්ධව වැදගත් කරුණු රාශියක් ප්‍රකාශකෙළේය. මේ උසස් ශාස්ත්‍රශාලාවේ සිංහල භාෂා ශාස්ත්‍ර සහිතව බුද්ධධර්මය ඉගැන්වීමත් බාල දක්ෂ සමූහය ඇතිවීමත් ශිෂ්‍යයන්ගේ ගුණධර්ම වර්ධනයට මහෝපකාර බැවින් මෙහි ඉගෙනීම ලබන ශිෂ්‍යයන්ට ශිල්පශාස්ත්‍ර ඥානයෙන් මෙන්ම සුචරිත වර්ධනයෙන්ද උසස්විය හැකිබව කියයුතුනොවේ.

Gratitude.

කෘතඥභාවය.

(මෙම සඟරාවට සිංහලෙන් ලියනලද ඉතා හොඳ වාක්‍යයම ආදිශිෂ්‍යයකුවිසින් දෙනලද ත්‍යාගය ලැබීමට සුදුසුයයි විනිශ්චයකරණලදි)

"කතඤ්ඤූකතවෙදී පුග්ගලො දුල්ලභො ලොකස්මිං"

කෙලෙහිගුණ සලකන පුද්ගලයාතෙම ලෝකයෙහි දුර්ලභයයි අපගේ ශාස්තෘවූ ලෝවිතුරා බුදුරජානන් වහන්සේ වදාලසේක. ලෝකවාසි ශිෂ්ට සම්මත මනුෂ්‍යයන් තුල පවත්නා ගුණධර්ම සියල්ලෙන් කෘතඥගුණය ඉතා උතුම්කොට සියළු පඬිවරුන් විසින් පසස්නාලදී. එබැවින් සියළුදෙනා විසින් මේ ගුණධර්මය උතුම්කොට සලකා එහි නිරතවීමට උත්සාහ දැරිය යුතුයි.

කෘතඥභාවය නම් සත්පුරුෂවූ හෝ නුවූ හිතමිත්‍රවූ හෝ නුවූ නෑයෙක් වන්නාවූ හෝ නොවන්නාවූ යම් කිසිවෙකු විසින් කල උපකාරය සිත්හි ධාරණය කරගැනීමයි. තමහට කල උපකාරයට අනුව ප්‍රත්‍යුපකාරකිරීම කෙලෙහි ගුණ සැලකීමයි. උපකාරයට උපකාර කිරීම විනා අනුපකාර කිරීම සත්පුරුෂ ගුණධර්මයක් නොවේ. යමෙකුහට මව්පියාදීන්විසින්කල උපකාරය සිත්හි නොතිබේනම්හේ කිසි දරුවෙක් නොවේ. එසේම ගුරුවර බන්ධුමිත්‍රාදීන් විසින් කරනලද උපකාරය සිත්හි නොතිබේනම් ඔහු නිරන්තරයෙන්ම පිළිකුල්කටයුත්තෙක් වන්නේය.

කෘතෝපකාර නොදන්නා ගුණමකු අසත්පුරුෂයාහට ශිල්පශාස්ත්‍ර ඉගැන්වීමෙන් හෝ කෑම්බීම් වස්ත්‍රාභරණාදියෙන් සංග්‍රහකිරීමෙන් හෝ කොපමණ උපකාර කලත් ඒ කිසිවක් අඵල පිණිස නොවන්නේය. යම්සේ දිනක් පාසා කිරිකල දහසබැගින් වත්කොට වඩනාලද කොසඹරුක මිහිරි රසක් නොදේද එසේම අසත්පුරුෂයාහට කල ගුණ ඵල සහිත නොවේ, හිසින් ජලය වත්කොට වඩනාලද දඹුක් ගස යම්සේ මිහිරි රස නොවේද එමෙනි, නමුත්

අසත්පුරුෂයාහට කරණලද ගුණයෙන් ඇති එකම ඵලය නම් තමාවඩාගත්ගින්න තමාමදැවීමට සමත්වන්නාක්මෙන් ඒ උපකාරයම අනුපකාර පිණිස පැවතීමය. නීචයාහට සෙවත් ගුණයෙන් හීන තැනැත්තාහට කල උපකාරය දියේ ඇඳි ඉරමෙන් වහාම නැසෙන්නේය, අස්ථිරය. එසේ නොව සත්පුරුෂයාහට කල උපකාරය ගලෙහිකෙටූ අකුරක්මෙන් නොනැසී පවත්නේය. එසේම ස්ථිරය. ඉතා වැඩිකොට පැන්බී යානොහැකිව සැමරියන් වලක වැටීහුන් බව දැක ගොඩනගා අභයදුන් පුරුෂයාහට බරණැස් රජ්පුරුවන්ගේ මුක්තාහාරය ගෙනැවිත්දුන් ගිරවාගැනද ගොදුරුගැන්ම සඳහා ගිය කල්හි මඩෙහි එරෙනලදුව ඉන් ගොඩනැඟීමට ආධාරකල ශෘගාලයාට දිවිහිමියෙන් ආහාර ගෙනැවිත් දෙමින් සංග්‍රහකල සිංහ රාජයා ගැනද කල්පනාකර බලනවිට මේ උතුම් ගුණධර්ම තිරිසනුන් අතර පවා පැවතී තිබෙනබව බුදුබණින් පෙණේ. එය මේ වර්තමාන කාලයෙහි පවා ශුනඛ ආදී තිරිසනුන් අතර පවතිනබව කවුරුත් දන්නා සත්‍යයකි. ඉදින් ඉතා නීච තිරිසනුන් අතර පවා මේ යහපත් ගුණධර්මය පවතිනම් එය ඉතාම උතුම් සත්ව කොට්ඨාශය වන මනුෂ්‍යයන් අතර කෙසේ පැවතිය යුතුද යන්න කිවමනා නොවේ.

ඇතැම් අය ගුරුවරුන්ගෙන් ශාස්ත්‍ර ඉගෙන ඒ ගුණය නැතිකරදමා මූසිලයාමෙන් ක්‍රියාකරති. එබඳු පුද්ගලයින්හට මේ ලෝකයේදීම ලැබෙන විපාක ගුත්තිල කාව්‍යයෙන්ම පෙණේ. බෝසත්වූ ගුත්තිල පඬිනු තමන් සමග තරඟ වීණා ගායනාවට පැමිණි මූසිලයාගේ අවගුණ මෙනෙහිකල පරිදි ගුත්තිල කාව්‍යයෙහි මෙසේ දැකවා තිබේ.

"දියෙහි යන දණ්ඩ ට
පිහිටක් වෙතත් පෙර සි ට
දුදනන් හට පිහි ට
නොවේ යන බස සැබෑ කෙළෙ ම ට

කොපමණ ගුණ කල ත්
දුදනෝ නොවෙති යහ ප ත්
කිරිදියෙනි දෙවී ය ත්
අඟුරු සුදුවන කලෙක නම් නැ ත්

දුරුකර කිරි ඔත ජ්
පෙන්විය දුදන ගුණ ගැ ජ්
මොහුට අප දුන් සි ජ්
පෙවූ කිරි වැන්න විසඝොර ස ජ්”

මේ ආදියෙන් ගුණමකු අසත්පුරුෂයින්හට උපකාර කිරීමෙන් ඇති ප්‍රතිඵල පෙණේ. එබැවින් ලොකධර්ම, රාජ ධර්ම, බුධ ධර්ම ආදී සියළු ධර්මයන්ට එකහවූ කෘතඥ ගුණ සැලකීම කවරුත් විසින් කළයුත්තක්බව පෙණේ. එසේම මේ උතුම් ගුණධර්මය සියළු සත්පුරුෂ පුද්ගලයින්හට මහත් පුණ්‍ය රාශියක් සිඬකරගැණීමටද ආධාරවේ. හැංත් මේ වර්තමාන කාලයගැන මෙනෙහිකර බලනවිටද කෘතඥ ගුණ නිසියාකාර මනුෂ්‍යයන් අතර පවතී නම් සියළු අරගල ආදීයද ක්‍රමයෙන් අඩුවෙන්ට පිළිවන.

ලෝකෝපකාරයෙකි.—

යමෙකුකල යහපත-සිහිවනුයෙ ලොව නපුරු නැත
සුහුදන කලනපුර-සිත නොතබනුයෙ යහපතෙක් ඇති.

N. H. de S. Wijesekera,
Junior Form.

Things Religious.

ආගම පිළිබඳ කරුණු.

(ආනන්ද මහා විද්‍යාලයේ ප්‍රධානාචාර්‍ය්‍යතැන්පත් බී. ඒ; බී. ඇස්. සී; ඇල්. ඇල්. බී; උපාධිනාමධාරි ශාස්ත්‍රාචාර්‍ය්‍ය පී. ද ඇස්. කුලරත්නමහත්මයා විසින්ලියනලදී.)

(ශ්‍රී ධර්මශ්‍රී සඟරාවෙන් ගන්නාලදී.)

මා ප්‍රිය සහෝදරය, බෞඩයෙකැයි කියන තමුන්නාන් සේගෙන් ප්‍රශ්න සම්ප්‍රයක් ඇසීමට හා තමුන්නාන්සේට කරුණක් දෙකක් කීමට කැමැත්තෙනම්, මා තමුන්නාන් සේට ප්‍රේම කරණ නිසා මාගේ අදහස් වරදවා තේරුම් නොගන්නාලෙස මතක්කරමි. යමක් හරිහැටි තේරුම් ගැණීමට වඩා එය වරදවා සිතීම පහසුවේ. බෞඩ යෙකැයි කියන තමුන්නාන්සේ එබඳු ශ්‍රේෂ්ඨ නාමයක්

දුරීමට තරම් සුදුසු යමක් ඊට පෙර කිසිකලෙක කෙලේ
හිද? දන් කරන්නෙහිද? බෞද්ධයෙකු විසින් නියතවශ
යෙන් කළයුතු අවශ්‍යදේ කෙලෙමියයිද, කරමියයිද යන
කල්පනාවෙන් අන්‍ය ලොකයාත් තමනුත්නොරවටන්නෙහි
දැයි භාන්තිකමින් සිතාබලනු මැනවි. තමුන්නාන්සේගේත්
මාගේත් ස්වාමිදරුවානන්වූ බුදුරජානන්වහන්සේගේ
අසදෘශවූ ශ්‍රෙෂ්ඨතර ජීවිතයත් උන්වහන්සේ විසින් ලොක
යාට පෙන්වනලද අදර්ශයත්, ප්‍රකාශකරවදාළ ශ්‍රීසද්ධර්මයත්,
ලොකොත්තමයානන්ගේ ක්‍රියාවනුත් අනුව තම ජීවිතය
ගතකරනුවෙනුවට බුද්ධප්‍රතිමා සාදා ඊට පුදපූජා පවත්ව
මින් කාලය ගතනොකෙලෙහිද? නිතර විහාරස්ථානයට
යනබවත් උපොසථ දිනයන්හි සිල් සමාදන්වනබවත්
සුදුසු අවස්ථාවන්හිදී පින්කම්කරණබවත් තමුන්නාන්සේ
කියන්නෙහිය. එපමණකුදු නොවේ, බොහෝ දුර පලාත්
වල වන්දනා පිණිස ගියබවද අසල පිහිටි ඒවාට වඩා
විශාලවූ පන්සලක්ද දාගැබක්ද, බණමඩුවක්ද නොඩ
නැංගවූ බවත් කියයි. මේ ක්‍රියාවන් නොඅනුමානව යහ
පත්බව මමද කියමි, නමුත් තමුන්නාන්සේ මේ දේ
කරණලද්දේ නුනුවනකම නිසා හෝ ආත්මාර්ථයම පෙර
දැරි කරගනබව නම ගැණ ක්ෂමා වුවමැනවි. විහාරස්ථාන
යට ගොස් මල්පහන් පුදා සැදැපැය අවසානවන්නට මත්
තෙන් දහස්වාරයකට වඩා කිලිටිභාවයට පැමිණෙන සිල්
සමාදන්වීමෙන් නිවන්දැකීමට නැත්කිරීම කාට නොහැකි
ක්‍රියාවක් කරන්ට දරණ උත්සාහයක් වන්නේය. ප්‍රථම
යෙන් පොළොව සකසා පිළියෙළකොට රොපණය කිරී
මට පෙර හා එසේ කළ පසුවත් ඉතා ප්‍රවේසමින් ආරක්‍ෂා
කටයුතුවූ පැලෑටියක් එබඳු කිසි විධිවිධානයක් නැතිව
වැඩීමට කරණ ප්‍රයත්නයක් වැනිවේ. තමුන්නාන්සේ ඉතා
කුඩාවූ බීජයක් කැතකුණු මධ්‍යයෙහි වවන්නෙක් වැනිය.
එසේ රොපණයකරණලද බීජය නොවැඩෙන්නාක්
මෙන්ම තමුන්නාන්සේගේ උත්සාහයෙන් සුදුසු ප්‍රතිඵල
නොලැබීම හා ඒ නිසා ජීවිතය කිසිසේත්ම පෙර තිබුනාට
වඩා යහපත් නොවීම පුදුමයට කරුණු නොවෙත්.
සහෝදරයානෙනි, පැලෑටියක් සිටුවීමට පෙර භූමිය පිරි
සිදුකළයුතුබව මතකතබාගනුව, සිල් රකින්ට පෙර තමු

තුල පවත්නා දෘෂ්ඨි ලෝභය හා ආත්මාර්ථකාමීභාවය දන්
දීමෙන් ඉවත්කරගතයුතුබව තරයේ සිහිකලමැනව. සීල
යල ප්‍රථම දෘතය ප්‍රකාශකරණලදබැවින් සීලබීජය රෝප
ණය කිරීමට වුවමනාපරිදි භූමිභාගය සකස්කරගැණීම
හා ඊට නිසි පෝර ආදිය දානයෙන්ම ලබාගතයුතුබවත්
සලකනුව. සීලනැමැති පැලෑටිය වැඩීමට වුවමනා
පොෂණදානයෙන්ම ලබාගතයුතුයි. බුධාගම වනාහි උපො
සථදිනයන්හි හෝ පින්කම් දිනයන්හි පමණක් පිළිපැදිය
යුතු ආගමක් නොවේ. එය සැමදිනයන්හිම භාවිතා
කිරීම පිණිස දෙශනාකරණලද්දකි. ජීවිතයෙහි සැම
මොහොතක් පාසාම බෞධයෙකුමෙන් ක්‍රියාකිරීමට
තරයේ අධිෂ්ඨානකරගතයුතුයි

ආගම ඇදහීම පමණක් නොව ආගම පිළිපැදීමත්
(ආගම් කිරීමත්) අවශ්‍යබැව් සලකනු මැනවි. තමුන්නාන්
සේ පින්කම් කරන්නෙ විශෙෂ දිනයන්හි පමණක්නම්
අන්‍ය දවස්වල කුමක් කරන්නෙහිද? පව්කම්ද? තමුන්නාන්
සේ වන්දනාව පිණිස දුර ගමන් යනවිට ක්ෂුධාවෙන්
මරණාසන්නයට පැමිණ සිටින අසල්වාසියා ගැණ
කල්පනාකෙලෙහිද? නැහැ. පාළුවී තිබෙන පන්සල්
එමට තිබියදී අළුතෙන් පන්සලක් සාදවන්ට අරමුණුකල
විට එයින් ප්‍රයෝජන ගැණීමට මිනිස්සු සිටිත්දැයි සිතා
බැලූවෙහිද? තමුන්නාන්සේගේ පලාතෙහි කුඩා දරු
වනට ඉගෙණීමට සුදුසු යහපත් බෞධපාඨශාලා නැති
බැවින් අන්‍යදෘෂ්ටික පාසැල්වලට යනබව මොහොතකට
වත් කල්පනාකෙලෙහිද? ලක්දිව බෞධයන්ගේ සවපුතු
සළුභාවයට නොපැමිණෙන්නේ වුවමනා තරම් ප්‍රබොධ
යක් හා උන්නතියක් ඔවුන්කෙරෙහි පිහිටා නැතිබැවින්
බව නොදනනෙහිද? නුසුදුසු ප්‍රදෙශයන් අයහපත් දෙශ
ගුණයන් ආශ්‍රිතකොටගෙණ වැඩෙන පැලෑටියෙහි කිසි
ජීවනශක්තියක් හෝ එලුවත්භාවයක් ඇතිනොවේ. එය
ජීවත්වූවත් ඉන් කිසි ප්‍රයෝජනයක් නොමැතිසි.

මිථ්‍යාදෘෂ්ටික පාඨශාලාවන්හි ඇතිවන දරුවන්
ගැණද මෙසේමයි. සමහරවිට මීට වෙනස්වත් කරුණු
සිදුවේ. එවැනිතැන්හිදී අයහපත් ආශ්‍රයට වඩා යහපත්

ආශ්‍රය බලසම්පන්නවූබැව් සිතාගැණීම වේවි. මතුකාල යෙහි ස්ත්‍රීපුරුෂයන්මෙන් ක්‍රියාකරන්ට සිදුවන්නේ දැන් සිටින බාලදරුවන්බව මතකතබාගතමැනවි. තමුන්නාන් සේගේ ක්‍රියාවන් ගැණ යෝනිසෝමනසිකාරයෙන් සිහි කරන්නෙහිද? ඒවා පරීක්‍ෂාවෙන් කල්පනා කරණු. එවිට එය තමාට හැර අන්‍ය කිසිවෙකුට කිසිම යහපතක් පමුණු වන පිණිස නොකරණලද බැවින් ආත්මාර්ථය පෙරදැරි වම කරණලද ඒවාබව හොඳින් වැටහෙනු ඇතනයි. තමුන් නාන්සේ නිර්වාණයට පැමිණීමට පහසු පාරවල් සොයන් නෙහිය. නමුත් එබඳු පහසු පාරවල් කිසිත් නැත. මාර්ගය දීර්ඝවූවත් තමුන්නාන්සේගේ ක්‍රියාවන් නිසා එය වඩාත් දීර්ඝවන්නේය. මේ ක්‍රියාවන්ගෙන් ලබනලද යම් පිණක් ඇද්ද එය අන්‍යයනට කිසි යහපතක් නොකොට ලබා ගැණීමට තැත් කරන්නෙහිය. මල්පහන් පිදීමෙන් හා රකින්ට තරම් සිතෙහි ශක්තිමත්භාවයක් නැතිව සිල් රැකීමෙන් හෝ පින්කම් කිරීමෙන් හා වන්දනාගමන් යාමෙන් ලෝකයාට කිසිත් පිහිටක් නොවේ. ජය ලැබී මට ඔය ක්‍රමයෙන් නුපුළුවන. සීලය රැක්මට නම් දානය පුරුදුකටයුතුයි. පරෝපකාරය කුමක්දැයි තේරුම්ගෙන එසේ පිළිපදිනු. සර්වඥයන්වහන්සේට කාරණ ගෞරවය උන්වහන්සේගේ ආදර්ශය අනුව අන්‍යයන්ගේ යහපත පිණිස ජීවිතය ගතකිරීමයි. දානය වූකලී අමාරුවෙන් පුරුදුකළ හැකි ගුණධර්මයකි. නමුත් සිත පිරිසිදුකරගැනීමට හා සිල්රැකීමට වුවමනා චෛතසික ශක්තියත් එකාග්‍රතාව යත් සමාධියත් ලබාගතහැකිවන්නේ පරෝපකාරයෙන් හා ආත්මපරිත්‍යාගයෙන්බව සැලකුවමැනව.

මාප්‍රිය සහෝදරය, මගේ මේ ලියුමෙහි පළමු වෙනි කොටස මේ සඟරාවේ අගෝස්තු කලාපයෙහි ප්‍රසිද්ධ කරණලදී. මාසිටින පාඨශාලාව පිළිබඳ නොයෙක් කටයුතුවල ව්‍යාවෘතවෙන්ට සිදුවූ නිසා මේ ලිපිය සම්පූර්ණ කිරීමට අවකාශ නොලදිමි. නමුත් මාගේ ඒ ප්‍රමාදවීම නිෂ්ඵලනොවූ බව පෙනේ. මා කියනදේ වරදවා තේරුම් නොගන්නාලෙස මම තමුන්නාන්සේ ගෙන් අයැද සිටියෙමි. එහෙත් එක්තරා උගත් භික්ෂූන්වහන්සේ නමක් එසේ කරතිබෙන බව දකින්ට

තිබේ. මගේ අදහස් සම්බන්ධව තද භාෂාවෙන් ලියන ලද වාක්‍යයක් මීට සතිකීපයකට පෙර සඳරැසෙහි පලවිය. මම වනාහී ශක්ති පමණින් මට අයත් යුතුකම් ඉටුකිරීමෙහි යෙදී සිටින ගිහියෙක්මි. උන්වහන්සේ මවිසින් කරණු ලබනවාට වඩා දුෂ්කරවූ යහපත්කම්මයන්හි නියුක්තවූ ශ්‍රමණයන්වහන්සේනමකි. විහාර සාදවන්ට එපාය, මල්පූජාකරන්ට එපාය, සිල්සමාදන්වෙන්ට එපාය, වන්දනාගමන් යන්ට එපාය යනාදිය මා තමුන්නාන්සේට ප්‍රකාශකළායයි මට උන්වහන්සේ දෝෂාරෝපණය කරතිබේ. එබඳු තීරණයට උන්වහන්සේ කෙසේ පැමිණියාද? මේවා නොකළමනාවම යහපත්දේබව මම නොකීවෙම්ද? නමුත් මේදේ කිරීමෙන් පමණක් විශිෂ්ට ප්‍රයෝජන නොලැබෙනබව මා කිව්බව සත්‍යයකි. තමුන්නාන්සේට හැකිතරම් සිල්සමාදන්වීම ඉතා යහපති.

නමුත් එම සිල් ආරක්ෂාකිරීමටත් වග බලාගතයුතුයි. අද සිල්සමාදන්වී හෙට නැවතත් පළමුතුබූ තරක සිරිත් එකක්වත් අත්නොහැර කරගෙණයාම ප්‍රශංසනීයනොවේ.

මල් පූජාකිරීමත්, විහාර සෑදවීමත්, එමෙන්ම යහපත් ක්‍රියාවෙකි. එසේවූවත් හොඳ ක්‍රියා, සතුටු උපදවන වචන, යහපත් සිතිවිලි නමැති සුවඳමල් හා සුවඳදුම් පූජාකිරීම බුදුරජාණන්වහන්සේගේ ඉතැත්වීම්වලට වඩා එකඟවේ, ආමිසපූජාවට වඩා ප්‍රතිපත්තිපූජාව ශ්‍රේෂ්ඨබව බුඩධම්මයෙහි ප්‍රකාශිතයි.

"යො ච ජිනස්සානු මතෙන යුත්තො
සො හොති අග්ගො ජිනපූජකානං"

යන ගාථාවෙන්ද එය පැහැදිලිවේ. යමෙක් බුඩවචනයට අනුව හැසිරේනම් ඒ අයම බුදුන්ට ශ්‍රේෂ්ඨපූජාව කළානම් වන්නේය යන තේරුමයි. තමුන්නාන්සේට සිතන්ට හැකිතරම් විශාල ස්තූපයක් පමණට යහපත් ක්‍රියාවන් රැස් කරණු, එවිට කිසිම සතුරෙකු විසින් විනාශනොකළහැකි විහාරයක් ගොඩනැගුවානම් වන්නේය. නමුත් ඒ උගත් ස්වාමීන්වහන්සේ මට මෙපමණකින් වරද පමුණුවා නැවතී නැත. මෙසේ මගේ අදහස් ප්‍රකාශකිරීමෙහිද යම් කිසි බලාපොරොත්තුවක් ඇතිබව ඇඟවීමට උන්වහන්සේ

ප්‍රයත්න දරාතිබේ. එකම හෝ වෙනස්වූ හෝ රක්‍ෂාවන්
කරණ අයට පරිභව කිරීම අපරවේ මිනිසුන්අතර පවත්
නා සිරිතක්බව උන්වහන්සේ කියයි. එක වෙදරාල
කෙණෙක් අනිත් වෙදරාලගේ වරද කීම, එක වෙලෙන්
දෙක් තවත් වෙලෙන්දෙකුගේ බඩුවලට නිගරුකිරීම
යනාදිවශයෙනි, උන්වහන්සේ කියන්නාක්මෙන්ම මෙය
තුච්ඡ නින්දිත ක්‍රියාවකි. නමුත් එවැනි නින්දිත ක්‍රියාවක්
මිවිසින් කරණලදැයි ඇඟවීමටමෙන් උන්වහන්සේ තැත්
කරනිබේ. එබඳු වරදක් මට පැවරීම යුක්තිසඟගතවේද?
වෙන වෙලෙන්දෙකු ගැණ යමක් මම ප්‍රකාශ කෙළෙ
මිද? පාඨශාලාචාර්‍ය්‍යවරයෙකු වශයෙන් මා ශාස්ත්‍රය වෙළ
දම්කරන්නෙක් බවත් එම නිසා ධර්මය "වෙළ
දම්" කරණ භික්‍ෂූන්වහන්සේලාගේ "බඩුවාහිරා" වන
විහාර සෑදීම දන්දීම ආදියට නොත්‍රාතලා කථා
කරණ බවත් දක්වීමට උන්වහන්සේ උත්සාහ කරයි.
නමුත් උන්වහන්සේ වෙලෙන්දෙක්දකියාගේ මා අන්‍ය
යන්ගේ දේට අපහාසකරණ වෙලෙන්දෙකුට සමානකළ
යුතුදැකියාත් තමුන්නාන්සේගෙන් අසනු කැමැත්තෙමු.
මගේ අදහස් පිළිබඳ තමන්ගේ කල්පනා යහපත් ශිෂ්ට
ක්‍රමානුගතව දක්වනුවෙනුවට මෙසේ අයුතු දොස් පව
රන්වයාම ගැණ කනගාටුවෙමි. එය උන්වහන්සේගේ
උසස් තත්වයට නොබනේදැයි සැකකරමි. උන්වහන්
සේගේ ලියුම නිසා පමන්ටම දොස් පවරාගත්බව පෙණේ.
පාඨශාලා ඇතිකරලීම හා නඩත්තුකිරීම ආගමට අයත්
දෙයක් නොවනබව උන්වහන්සේ වැඩිදුරටත් කියයි. උන්
වහන්සේගේ කල්පනාවේ හැටියට එය කිසිසේත්ම ආග
මට සම්බන්ධනොවූ කටයුත්තකි. උගත් ස්වාමීන්වහන්
සේලා මෙබඳු අදහස් ප්‍රකාශකරද්දී බෞද්ධ පාඨශාලා
දැනට පවත්නා තත්වය ගැණ මම පුදුම නොවෙමි. නමුත්
කියයුත්තක් තිබේ. බණ ඇසීමට මිනිසුන් පන්සල්වලට
නොපැමිණීම ගැණ මුන්වහන්සේ කනගාටුවෙමින් සිටි·
විහාරාරාම ගැණ බෞද්ධයනගේ වැඩි සැලකිල්ලක් නැති
විමත බෞද්ධයන් විහාරස්ථානයන්ට නොයාමත් උන්වහන්
සේගේ ළබදයට කරුණුව පවතී. විහාරාරාම ගැණ වැඩි
සැලකිල්ලක් නැත්තෙ බණ ඇසීමට වැඩි පිරිසක්
නොපැමිණෙන්නේ මක්නිසාදැයි මම අසනු කැමැත්තෙමි,

මීට හේතුව සොයාගැනීම දුෂ්කර නොවේ. දැනට සිටින පරම්පරාවෙන් වැඩිදෙනා ඉගෙනීම ලැබුවේ එක්කෝ ආගමක් නූපන්වන නැතහොත් ක්‍රිස්තියානිදෘෂ්ටියට අයිති පාඨශාලාවල නිසයි. බෞද්ධ කුලචාරිත්‍ර ඔවුන්ට පුරුදු නැත. පල්ලියට යාම ඔවුන්ට වඩා රුචිවූ දෙයකි. ද්‍රනපතාස්යෙන් ඔවුන්ට අයිතිවූ ආගම ගැණ නින්දා කරන්ට එහි චාරිත්‍ර ගැණ හිනාවෙන්ට ඔවුන්ගේ ගුරුවරයෝ පුරුදුකළහ. බාලකාලයේදීම ඇතිවූ නොමනා නපුරු ආශ්‍රයන් නිසා ඔවුන්ගේ ආගම ශක්තිය හා යහපත් ගුණධර්ම අනාථීනවූහ.

නමුත් අපේ ඇතැම් ස්වාමීන්වහන්සේලාගේ මතය නම් බෞද්ධ පාඨශාලා සෑදීම ඒවා ආරක්ෂාකරගැනීම ආගමට අයිතිදේ නොවනබවයි. ඒ එසේවූවත් පල්ලිය සශ්‍රීකවීම හා පන්සල ක්‍රමයෙන් හිස්වීම උන්වහන්සේටත් ප්‍රත්‍යක්ෂවේගනයන බව පෙනේ. නමුත් තවත් පන්සල් ඕනෑලු දැනට තිබෙන විහාරවලින් කිසි ප්‍රයෝජන නොගන්න කල්හි තව තවත් ඇතිකරලීම එතරම් ප්‍රඥාගෝචර නොවන බව කීවායයි මට දෙස්නගා තිබේ. අපේ පාඨශාලා වුවමනා තරම් දියුණුවූවහොත් යහපත්ලෙස ආරක්ෂාකරණලැබුවහොත් ඊටමහජනයා ආධාරකළහොත්තවත් පන්සල්නොඅනුමාතවම අවශ්‍යවෙනවා ඇත. එපමණක්ද නොවේ. එවිට පන්සල් සාදවන්ටයයි කිසිකෙනෙක් මෙහෙයිමක් නොකලාට ඒවා බෞද්ධයන් සියකැමැත්තෙන්ම කරණවා ඇත. අපට දැනට තිබෙන යුතුකම නම් අපේ පන්සල් හොඳහැටි ආරක්ෂාකර ඒවා පිරිසිදුලෙස තබාගැනීමයි. ඊලඟට මතු හැදෙන බාලපරම්පරාව යහපත් බෞද්ධයන්වන පරිදි ඇතිකරගැනීමට විධිවිධාන සලසාගතයුතුයි. මේ සඳහා බෞද්ධ පාඨශාලා අත්‍යාවශ්‍යකමැයි. බෞද්ධ පාඨශාලා ඇතිකරලීම අපේ ප්‍රධාන යුතුකමවේ. ඒ යුතුකම් අපි සියලුදෙනාම ශක්තිපමණින් ඉටුකිරීමට තරයේ අධිෂ්ඨාන කරගතයුතුයි. උගත් ස්වාමීන්වහන්සේලා වැරදිමත ඇතිකරනොගෙන බෞද්ධ පාඨශාලාචාර්‍යවරයන් හා බෞද්ධ භික්ෂූන්වහන්සේලා ලක්දිව බුදුසසුන දියුණුකරගැනීම සඳහා සමඟිසම්පන්නව ක්‍රියාකළයුතුබව තේරුම්ගතහොත් එය ඉතාමැනවි. මාමුලින් ප්‍රකාශකළ දේ සවිස්තරකිරීම මෙතෙකින් අවසන්කරමි.

Leisure Hours.

විවේකකාලය.

At the foot of the Pedro.

පිදුරුතලාගල බෑවුමේදී.

පවර රදකුමර රාමා පොරණ දී නා
අදර බැඳි කුමරි සීතා සොයනමෙ නා
අසුර බලැති ලක්රද සහ යුදට ව නා
නුවර එලියෙ සරි දුටුවෙමි හදනුරි නා

සිසිර ගිරිමුදුනැ යුත් ඉහ කඳු පෙළි නා
පවුර ලෙසින වටකළ පුර රකිනමෙ නා
නිතර දියදහර වැගිරී ගලාය නා
මෙපුර සිරිය නොමදුටු ඇස් පලු කුම නා

පිදුරු තලාගලමුදුනෙන් වැහෙන න ද
මහරු දියදහර අසබඩ ගලෙක ඉ ද
විසුරු හඬ ඇසෙනකලපෙර කුමරිර ද
උතුරු සැමි පතා හැඬූ හඬමෙනි එස ද

On Kandy.

මහනුවර.

පවර කළු පිදුම් දලදා ඇදි පව ර
අදර අප රදුන් කැණු වැව දිලි නිත ර
එවර රජදහම් තෙදබල පැවති ස ර
සතිර හදපෙම්න් බැලුවෙමි මහනුව ර

On Kaluganga.

කළුගඟ.

පරදන සුදබලය කඳුවඩදී බි න්ද
පෙරදීන සිගලබලසෙන් පහසය වි න්ද
සුසැදුන තම ඉවුරු පුරයට නම බැ න්ද
නෙණඑන රුවන් කළුගඟ දුටුවෙමී න න්ද

P. P. E. S.

24. 9. 1920.

APPAMADO AMATAPADAN.

අප්පමාදො අමතපදං.

අප තථාගතයන්වහන්සේගේ ශ්‍රීමුඛදෙශනාධර්ම පාඨයක්වූ–

"අප්පමාදො අමතපදං
පමාදො මච්චුනො පදං
අප්පමත්තා න මීයන්ති
යෙ පමත්තා යථා මතා"

යන මේ ගාථාවේ ප්‍රථම පාදය ආනන්ද ශාස්ත්‍රශාලාවේ ආදර්ශපාඨය ලෙස ව්‍යවහාර කරණු ලැබේ. මේ ගාථාපාඨයෙන් බුදුරජානන්වහන්සේ කුමක් අදහස් කළසේක්ද යනු දැනගැණීම අපේ යුතුකමකි.

මේ ගාථාවේ භාවය මෙසේයි. "අප්‍රමාදය හෙවත් කුශලධර්මයන්හි පමානොවීම අමෘතයට හෙවත් නිර්වාණ ලැබීමට කරුණුවේ. කුශලධර්මයන්හි ප්‍රමාදය මරණයට කාරණයකි (හෙතුවකි). අප්‍රමාදීවූ සත්වයෝ (අමෘතයට පැමිණෙන බැවින්) නොමැරෙත්. ප්‍රමාදීවූ යම් කෙනෙක් වෙත්ද, ඔව්හු මළවුන්හා සමානවෙති.

අප්‍රමාදභාවයනම් කටයුතු නොකටයුතුදෑහි හේතු ප්‍රත්‍යය ධර්ම පිරිදී සිහියඑළවා ක්‍රියාවෙහි යෙදීමවේ. එය සියළුම කුසල කරණයෙහිද මෙලෝපරලෝ දෙක්හි සුගතිගමනයෙහිද ආත්මාර්ථ පරාර්ථ සාධනයෙහිද මූලාධාරවේ.

ප්‍රමාදභාවයනම් කටයුතු නොකටයුතුදේ ගැණ සිහිය නොඑළවා කටයුතු කිරීමවේ. මෙයාකාරයෙන් කුසල ක්‍රියාවන්හි ප්‍රමාදවීමෙන් සසර සැරි සැරීම ක්‍රමක්‍රමයෙන් දිඝීවන්නේය මනුෂ්‍යයාගේ ලෞකික දියුණුවටද බාධා පැමිණෙන්නාහ.

ප්‍රමාදනුවූ සත්වයෝ මියනොයන්නාහ යනුවෙන් ඒ සත්වයන් විසින් නොපමාවකරණලද සුචරිත ධර්ම හේතුවෙන් සසරදුකින්මිදී අනන්තයෙහි (ඔව්හු) නිර්වාණය ලබන නෝයනු අදහස් කරනුලැබේ. එහෙයින් සැපත් සත්වයෝ මැරුණාහුද ජීවත්වන්නාහුවෙති.

ප්‍රමාදවූවෝ ජීවත්වන්නාහුද මළවුන්වැනියහ. මක්නිසාද, දන්දීම්, සිල්රැකීම්, භාවනාකිරීම්, බණඇසීම් යනාදී පුණ්‍යකර්මයන් ඔවුන්ගේ චිත්තසන්තානයන්හි නොමැති නිසාය. කුශලධර්මයන් කෙරෙහි නිතරම සිත යෙදවීම, කඩිසරබව, බුද්ධිමත් භාවය, අධිෂ්ඨානය, ක්ෂාන්තිවාදී භාවය යනාදිය අප්‍රමාදයෙහි ලක්ෂණයි.

අප්‍රමාදයෙහි යෙදීම දෙයාකාරයකින් කටයුතුවේ. එනම් මෙලොව දැහැමින් ජීවත්වීම සඳහා ධනසැපයීමෙහිද පරලොව සැප සඳහා දානශීලාදී කුශලධර්ම කිරීමෙහිද නොපමාව තත්පරවීමයි. ඉහත දැක්වූ ගාථාපාඨයෙහි අදහස සංක්ෂේපයෙන් මෙතෙකින් දක්වා මනුෂ්‍යජීවිතය සම්බන්ධ අප්‍රමාදභාවය භජනයකිරීම ගැන මදක් සඳහන් කරමු.

මනුෂ්‍යයාගේ ජීවිතයබාල, තරුණ, මහලුයකියා තුන් අවස්ථාවකට බෙදාලැබේ. මෙයින් බාලකාලය ශිල්පශාස්ත්‍රෝද්ග්‍රහණය කිරීමපිණිසද, තරුණ අවස්ථාව ධනය රැස්කිරීමපිණිසද, මහළුකාලය තපෝභාවනාවෙන් කුසල් රැස්කිරීමපිණිසද යෙදියයුතුයි.

බාලකාලයවනාහි ශිල්පශාස්ත්‍රෝද්ග්‍රහණයෙහි තත්පරවන අවස්ථාවවේ. යමෙක් මේ කාලයේදී නිසියාකාර ශිල්පශාස්ත්‍ර නූගත්තේනම් හෙතෙම තරුණ අවස්ථාවෙහිදී ලැබියයුතු ධනසම්පත් නොලැබ අවාසනාවන්තයෙක් වෙනවා පමණක්නොව පරලොව සැපපිණිස කුසලධර්මයන් කිරීමටද ප්‍රමාදවන්නේය. තවද හෙතෙම මහළුකාලයේදී තපෝභාවනාවෙන් කුසල ක්‍රියාවන්හි තත්පරවීමටද ප්‍රමාදවීමෙන් අන්තයෙහි මියගොස් සතර අපායෙන් එකක නැවතඋපදී. එමනිසා "අප්පමාදො අමතපදං,, යනමේ අප ශාස්ත්‍රශාලාවේ ආදර්ශපාඨයවූ සර්වඥ දේශනාව නිතරම සිහියේ තබාගෙන ප්‍රමාදභාවය නමැති මරුවාගේ වශයෙන් වෙන්වීමට උත්සාහදැරිය යුතුයි. මක්නිසාද මාරයා කොයිවේලේ පැමිණේදැයි නොදන්නා හෙයිනි.

W. M. H. de Mel.

Junior Form.

The Sinhalese Flag.

සිංහල කොඩිය

ජ ය රු ස සු ර ද කළ විසුතර ලක්ර ජ ය
පි ය ලෙ ස ප ර ද මින් කුමරිඳු නම වි ජ ය
සි ය ගො ස වි හි ද කර තැගු සිංහලු ද ජ ය
පි ය ඇ ස පැහැද බල සිහලුන් ගුණ දී ජ ය

ය සි න තෙද බෙරලන දසදෙස ගිගුම් කො ට
නොමි න රුදු රිපු න වනසා දෙමින් බැ ට
දි ලු න නද ව ඩ න සිංහලු දද මෙ වි ට
බැ ති න ස ද බ ලු න මොහොතක් සමර කො ට

ව ඩ මි න බුදුදහම් සහවෙත් බැති ද ර ය
සොබ ම න වෙහෙරදම් හල් කළ මනහ ර ය
එපා රන අපමුතුන් දද සිඟිකාර ක ර ය
කෙලෙ සින අදඉදින් නෙමු මෙවිලස තී ර ය

දත් සත මගැඟි සිව්සැට ඇ කලා සැ ම
ලක්සත සිතැඟි කලො පෙරබිය නොව කිසි ම
ලත් තම ලෙසන පැවතෙන සිහලුනි වා ම
සිත් ගනු එසින් දුලුවනු සිහල දද ර ම

න ද න දුකුම් පුතු වැව් ඇලද පොකුණු ද
එ මෙ න නොයිම් ඇල්කෙත් සසිරිකළ න ද
පො ර ණ දනන් ඉතිහස බලමින් පැහැ ද
නො සි න සැනින් නැගිටිව් සිහලුනි යළි ද

R. P. JAYAWARDANA,
Lower IV. B.

"IT IS MY NATURE."

"ඒක මගේ සිරිත."

ඩී. සී. විජයසිංහ මහත්මයා විසින් ලියනලදී.

මේ මාතෘකාව බොහෝදෙනා නොයෙක්වර යහපත් අයහපත් සිරිත් නොසිරිත් හොඳ නරක ආදී එකිනෙකට විරුද්ධ කරුණුවලදී ඉදිරියේ තබන මාතෘකාවකි.

සෑම තැනදී සමානව පාවිච්චිකරණුලබන මේ වචනය ගැණ පරීක්ෂාකරබැලීම වටී. එබැවින් මේ සම්බන්ධ කරුණු ස්වල්පයක් හැමදෙනාටම තේරුම්ගතහැකි ලිහිල් වචනවලින් ප්‍රකාශකරමි.

"තුඹ රෝමනගරයට ගියකල රෝමන්කාරයෙකු මෙන් ක්‍රියාකටයුතුයි," යනු එක්තරා මහතෙක් මඞ්ගල ස්ථානයකදී ඉංග්‍රීසියෙන් කියනලද වචනයි. "තුත්තුකුඩි ගියත් මා බෞද්ධයෙක්බව මට මතකනැති නොවේ" යනු ඊට උත්තරදුන් මහතා විසින් කියනලද වචනයි. මේ වේලාවෙදී ඉංග්‍රීසි තූර්යනාදය මිහිරිව ඇසුණේය. සෑමදෙනම නොයෙක් කෑම්බීම ආදියෙන් ප්‍රීතිවී ඒ ඒ තැන පිළියෙලකරණලද අලඞ්කාර ආසනවල ප්‍රියකථා කරමින් සිටියාහුය. මෙසේ රැස්වූ හැමදෙනම යටකී මහතුන් දෙදෙනා පිරිවරාගත්හ. ඉක්බිති මද වේලාවකට පසු වැසින් වීදුරුවක් අතින්ගත් මහතෙක්, "මේ පානයකොට අද අප සමග ප්‍රීතිවීම කුමන වරදක්ද"යි බෞද්ධයාගෙන් ඇසීය. "මොනම කරුණක් නිසාවත් මත්පැන් පානය නොකිරීම මගේ යහපත් සිරිතකැ"යි හෙතෙමේ කීය. එවිට පළමුකී මහතා "ආගන්තුකව පැමිණි තමුන්නාන්සේ අප විසින් කරණුලබන සත්කාරය නොපිළිගෙණ ප්‍රතික්ෂේප කිරීම යහපත් සිරිතක් නොවේ"යයි කීයේය. සුරාපානය නොකැමැති බෞද්ධ මහතා සුරාමතින් මත්වූවන්ගේ ආශ්‍රය මාවැන්නෙකුට නුසුදුසු"යි සිතා ඉන් බැහැර ගියේය. මේ ප්‍රවෘත්තියෙන් යහපත් ගතිගුණ පුරුදුවූ ශිෂ්ටාචාර ජනතෙමේ කිසිවිටෙක ආදීනව සලකා අත්හරිනලද අයහපත යහපතක් මෙන් සිතා ඊට නොබැඳේ.

තමින් පමණක් බෞද්ධයන් හැටියට පෙණී සිටිනඇතම් ප්‍රධානීහුවා යම් යම් ලාමකදුෂ්ට අදහස් නිසා තමාගේ කුලසිරිත් ගුණධර්මාදිය අත්හැරදමා නොසිරිතට හා අයහපතට බැඳෙමින් "ඒක මගේ සිරිතැ"යි යන කාරණ රහිත දුෂ්ට මාතෘකාව ඉදිරියේ තබති. "ද්වෙ මෙ භික්ඛවෙ ධම්මා ලොකං පාලෙන්ති කතමෙ ද්වෙ හිරී ච ඔත්තප්පං ච" යනු බුද්ධ වචනයි. ලෝකය පාලණය කරණ ධර්ම දෙකක් වෙත්, එනම් හිරිඔත්තප්ප (ලජ්ජා භය) දෙකයි. මෙහි හිරිය නම් පාපයට ලජ්ජාවීමයි. හෙවත් නොසිරිත් දේ කිරීමට මැලිවීමයි. භයනම් පාපයට භයවීමයි. මෙක් යන ගුණධර්ම දෙක යමෙක් කෙරෙහි නොපිහිටියේනම් ඔහුට නොකළහැකි දුශ්චරිතයක් නම් නැත්තේය. සුරාපානය වූකලි ලජ්ජාභය නැතිවීමේ ප්‍රධාන හේතුවයි. යමෙක් ලජ්ජා භයරහිත නම් හෙතෙම තිරිසනෙකුට සමානයි. එබැවින් මිථ්‍යාගති ඇත්තෝ මඟුල් අවමඟුල් ආදි අවස්ථාවලපවා තිරිසන්ගති පුරුදුකර නොගණිත්.

"දිවියතත් බොරුවක් නොකියමි." "ඒක මගේ සිරිතය" යනු මහතුන්ගේ වචනයකි. එහෙයින් මොනම කරුණක් නිසාවත් බොරු නොකියයුතුයි. "සත්‍යමෙව ජයතෙ" සැමතන්හිම ඇත්තක්මම ජයගණී. නමුත් ඇතම්අය සැමතැන්හිම ඇත්ත පාවිච්චිකිරීම හොඳනැත යන පුහු මතයක් ගෙණහැරදක්වත්. ඒ මහතුන්ගේ සිරිතක් නොවේ. සත්‍යය ඉතා පුදුම බලයකි. සත්‍යබලයෙන් සප්‍රාණික දේ තබා අප්‍රාණික ද්‍රව්‍යවා යටත්කරගත හැක්කේය. එහෙයින් සැමවේලේම ඇත්තකීමට තීන්දු කරගතයුතුයි.

"මා හිතාපුදේ කවුරුවිරුද්ධවුවත් අත්නොහරිමි. ඒක මගේ සිරිතකි" යනු ස්ථිර අදහස් ඇත්තන්ගේ මාතෘකාවයි. එය යහපත් අයහපත් දෙක්හිම ඉදිරිපත් කරති. මෙහිදී තමා හිතාපුදේ යහපතක් නම් කවුරු විරුද්ධවුවත් කිරීම මහත්ගුණයකි අයහපතක් නම් එසේ කිරීම අශෝභන සිරිතකි. එහෙයින් ඒ මාතෘකාව පරීක්ෂාකිරීමෙන් හැකිබව පුද්ගලයන්ගේ යෙදියයුතුයි. යමක් කරන්ට පළමු සිතා

බැලීම වැනි. "අවිචින්ත්‍යකෘතං කර්ම පාශ්චාත්තාපාය වර්තතෙ" අපරීක්ෂාකාරීව කරනලද කර්මය පසුතැවිලි පිණිස වෙයි. එබැවින් හිතුදේ එලෙසම කිරීම සමහරවිට නරක සිරිතක්වේ.

"කෙරිත්තුවොත් හපෑනනවා, ඒක මගේ සිරිතකි, යනු එකට එකකරන්ට බලාපොරොත්තු දුෂ්ටචිත්තයන් ගේ මාතෘකාවයි. කාරුණුතතරිය කරණය යනු මීට නමකි. කලඑකට එකක් කරන්නට අවකාශසොයමින් වෛරබැඳීම මහතුන්ගේ සිරිතක්නොවේ. යමෙකුගෙන් පලිගැණීම පාපයන්ගේසිරිතකි. වෛරයට වෛරයකිරීම වෛරය සංසිඳීමේ උපාය නොවේ. වෙරින් වෛර දියුණු වෙනවාමිස කිසිකලක සන්සිඳීමට නොපෑමිණේ. වෛ රය සංසිඳවීමේ හා වෛරී ජනයාගෙන් ජයගැණීමේ එකම උපාය මෛත්‍රියයි. මෙකී තත්වය නොදන්නා ඇතැම් මුග්ධයෝ ඉතා සුළුවරදට කිපී දුර්වලයා විනාශකිරීමට ප්‍රයත්නකරති. ඒ මහත් පාපයකි.

බෞද්ධයින්ගේ සියලු ප්‍රතිපත්ති තිසරණ පංචශීලය මුල්කාරණයකොට පවතී. සරණශීලය සමාදන්වනවිට ඇතැම් නවීනසිරිත් ගරුකරණ තරුණයෝ තමනුත් එසේ නොකොට කෙනෙක් ප්‍රශ්නකලවිට ඒකත් මගේසිරිතකැයි අඥානකම හේතුකොටගෙණ මාතෘකාක රති. මෙසේ මේ "ඒක මගේසිරිත" යන මාතෘකාවගැණ පරීක්ෂාකාරීවෙමින් සිරිත් නොසිරිත් යුතු අයුතු හොඳ නොහොඳ පින් පව් දැන හැඳින හොඳසිරිත දියුණුකරන්නටත් නරකසිරිත ඉවතදමන්නටත් සියල්ලෝම උත්සාහ කෙරෙත්වා.

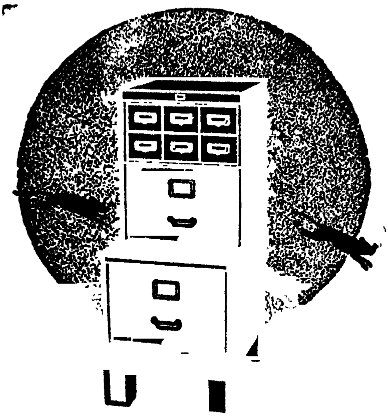
The End.

Why fades the rose? Why flees the day to night?
Why dies the true, the beautiful, the just?
Why must the golden boys and golden girls
At their appointed hour return to dust?
Why? but because it is the needed pause
Perfection to the sweetest music lends.
And though hearts break and anguished tears are shed
Each thing is loved and cared because it ends.

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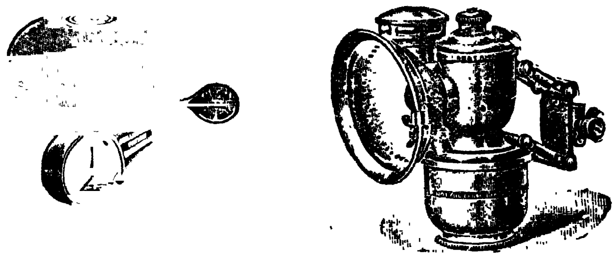
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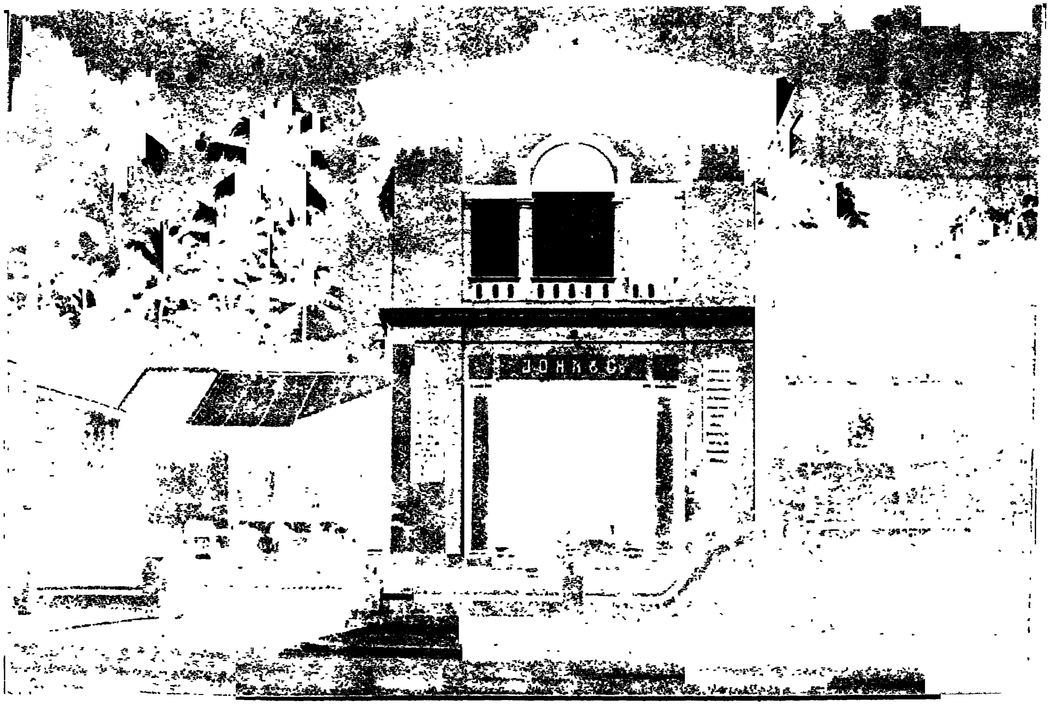
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